

J. VERKUYL: CONTEMPORARY MISSIOLOGY (Grand Rapids: Eerdmans, 1978).

Chapter I.

I. The Term "Missiology" - which Verkuyil prefers (though some object to hybrid Greek/Latin word).

A. Other words for the science of missions: Warneck - missionslehre (Theory or science of missions)

Kuyper - prosthetics - ("to add to the community")

auxanics - ("expansion")

halieutics - ("to fish for men")

But this is emphasis on methodology primarily.

McGowan - church growth.

R.E. Speer - "missionary principles + practice"

Hoekendijk + Dutch - "theology of the apostolate" - but this emphasizes the authority, not the specific activity, and erases difference betw. "missions" and "evangelism."

Engel - "theology of missions".

B. Meaning of the Term.

1. "Missio Dei" - revived at Willingen, 1952. "God the Father sent the Son, and the Son is both the Sent One and the Sender. Together with the Father the Son sends the Holy Spirit, who in turn sends the church, congregations, apostles, and servants to discharge his work." - (p. 3)

But - John Taylor, J. Aparad point out that the biblical model would be missioes Dei, not missio Dei.

There is one missio Dei - but many missioes ecclesiae.

"Missio hominum" - also used, = welfare, liberation, attack on injustice - too human-oriented.

2. Definition: "Missiology is the study of the salvation activities of the Father, Son and Holy Spirit throughout the world, yearned toward bringing the kingdom of God into existence. "[It] is the study of the world-wide church's divine mandate to... serve this God who is aiming his saving acts toward this world." - (p. 5)

Missiology is thoroughly Theological: "^{It} Deum docet (teaches God), a Deo docetur (is taught by God), and ad Deum docet (leads to God)." - as Middle Ages said of Theology. (p. 5)

(Chap. I. Cont.)

C. Relation of Missiology to Other Disciplines (pp. 6-11)

1. Missiology as a Practical Theology. Schleiermacher - How to deal with converts.

- Ethical responsibility "missions as cultural responsibility"

"The missionary must always carry his fatherland with its laws and customs along with him"

Not as the call to proclaim + show salvation to all mankind (Reden über die Religion, p. 190)

Bavinck and Kuyper also put missiology with practical theology - emphasizing "methodology"

2. Missiology as Church History. Gustav Warneck (divided it among biblical disciplines, church hist. + practical)

John Foster (Engl.), C. Miltz (Germany) + K.S. Latourette (USA) - ch. hist.

So also Sweden, and sometimes in Netherlands.

3. Missiology as Dogmatics - as part of doctrines of Trinity and eschatology. Since the doctrine of God determines the base of mission, and eschatology determines its goal.

4. As an independent and "Complementary science (Married Linz) (J. Verkuyl.) - p. 8 f.

Missiology emphasizes the "crossed borders" "She points out the distant stranger living among our neighbors and the neighbors living among distant strangers." (M. Linz)

D. History of Missiology in Theological Education (pp. 11-17)

1. Raymond Bull, 1276, establ. first school for training missionaries (p. 11)

2. 1622 East India Trading Co. ask theol. faculty of Leiden U. to plan school for "conversion of the heathen"

Anton Walaeus plans 20 separate courses. lived in his house - no more than 6 at a time. In 10 yrs - 12 preachers ^{b. 116}

Wanted too well-trained missionaries who could not fit company's model. Abolished 1633.

3. 1867 - Alexander Duff, prof. of missiology at New College Edinb. Inaugural lecture "Evangelistic Theology" (p. 12 f.)

4. 1896 - Gustav Warneck - "first to receive official appointment to chair of missionary science" p. 13.

J. Verkuyl, Contemporary Missiology

III. The History of Missiology during the 19th + 20th Centuries. (pp. 26-

A. Germany (In Halle + Herrnhut tradition, began with independent socs.; after 1848 the great Lutheran societies)

1. Gustav Warneck, Evangelische Missionslehre, 1897-1903. - p.

a. "Mission is naturally necessary consequence of the absolute character of Christianity" (as summarized by Verkuyl) ~~and~~ ^{as} "the final and complete revelation of God". - p. 27

Its basis is ethical (its ethics are the ideal); biblical and Theological (esp. the mission theology of Paul, as in Ephesians (with its new, universal social structure)).

b. Its agent is the church; but there is a place for independent societies

c. Its object, the Christianizing of the nations; thus is the mandate to mission. Reflects a paternalistic attitude to "nations" (notes Verkuyl).

"Combined a Biblicist orthodoxy with pietistic devotion and a romanticism reminiscent of Herder + Schleiermacher (Prosercranz) - p. 28.

2. Karl Hartenstein. (1899-1952)

The importance of eschatology as a missionary motive - "participation in God's plan of restoration and... in his mission for the salvation of the world".

3. Walter Freytag (1899-1959)

Origins in Herrnhut.

New approach to the historiography of the younger church: The Young Christendom in the Revolted East

4. Wilhelm Anderson. "Towards a Theology of Mission" (1955).

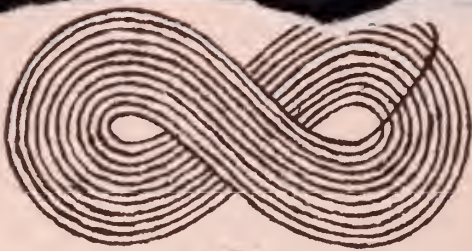
Trinitarian. Focal points of mission: creation, redemption, reconciliation.

ECUMENICS. The Intl. Miss. Council and EVANGELISM

The word 'evangelism' does not appear to have been used at the Edinburgh Mission Conference of 1910 (observes E. A. Payne, in Intl. Rev. of Missions, Jan. 1961, p. 94). Even in 1928 at Jerusalem it appeared only indirectly: - John A. Mackay on 'the evangelistic duty of Christianity' + Wm. Temple on "the case for evangelization." 20 yrs. later, however, the IMC began to speak about 'total evangelism' by which was meant worldwide evangelism involving the total commitment of all the resources of the church⁺ of every Ln. -

See Hans Jochen Marquardt: ~~Theologie~~ der Missionarischen Verkündigung: Evangelization als oekumenisches Problem (Stuttgart, 1959). He prefers the phrase "missionary preaching" to "evangelism" or "evangelization." His definition:

"Missionary preaching is the participation by the churches (Kirchen) in the messianic work of Jesus Christ and therefore an eschatological message to all who have not yet heard the gospel's call for conversion. By missionary preaching the churches live in hope that Jesus Christ at his return to earth will gather the whole world into His Church (Gemeinde). Or, more shortly, missionary preaching is hope in action" (p. 285).



The Open Spiral: Sign of the Infinite

*Within the winding-down, the year's retreat
When plants degenerate beginnings lie:
Hints and nuances tantalize the eye
As cycles onward swing and then repeat.
All that is partial yearns to be complete—
The halfmoon curves towards fullness in the sky
The onward-circling zodiac moves by
All things in orbit roundly turn to meet.*

*Within familiar frameworks, custom-bound,
We build upon the past and mine its gold,
But cycles, circles, round on dizzy round
May strangle with their vitiating hold:
Those who have risked uncommon steps have found
The way unwinds and promises unfold.*

*Antoinette Adam
Philadelphia, Pennsylvania*

"If she set upon the throne, said 'Behold I am making all things new.'"

CRACKED IMAGE

Rev. 21:1-5

It used to take considerable courage to go ~~xxx~~ to the mission field. Today, it takes ^{almost as much} ~~about the same kind of~~ courage to come home. My father was stoned in the streets when he ~~first~~ ^{80 years ago} went into North Korea. I feel more jittery ^{Now} on the streets of an American city than I do in Seoul. ^{at night} ~~at night.~~ ^{In my father's day, coming home was a kind of triumph. The missionary was a hero.} ~~My father came home in the day of missionary heroes.~~

^{Today has} I'm ^{an} anti-hero. Even in churches I'm eyed as a ~~kind of~~ throw-back to a more primitive era, to the days of colonialism and ^{cultural aggression} ~~paternalism~~ and the white man's "manifest destiny".

^{But God "makes all things new" -} But the change is deeper than that. There is a ~~more~~ ^{missionary} ~~profound shaking of the foundations~~, a cracking of ^{images}, a reversal of roles that I find ^{evident} just as obvious but much more stimulating ^{It is easy to be shocked by chge. To consider it the great obstacle. I think it's the great opportunity.} [than ~~simply xxx~~ the loss of a halo.]

In ~~xxx~~ the old days, furlough was a temporary withdrawal from the frontier, the ~~fighting zone~~, for rest and recuperation in the warm embrace of Christendom. ^{the heart of} ~~Those~~ ^{Christendom doesn't have a} ~~distinctions are long gone.~~ When I reached England from Korea I was ^{astounded} ~~shocked~~ to find that I ^{there were} ~~had left~~ more Presbyterian churches ^{which I had just left} ~~xxx~~ out there in Seoul than there are in all of England and Wales combined. ^{that one Korean} The city, ^{of} Seoul, has ~~over~~ ^{more than a} thousand Protestant churches, and almost two-thirds of them are Presbyterian.

~~And the comparison with Christian America isn't all that complimentary to America, either.~~ Korea's Protestant churches ^{have} ~~doubled~~ their membership every ten years, right through wars and persecutions and economic collapse and ^{economic boom} ~~recovery~~.

which is four times ^{as} faster ^{as} than
The Christian growth rate is 10% a year, compared with a popu-
the population growth rate of only 2.3% a year. ^{find} But I come ^{back} home to find
^{United Pres. Ch. USA} that the church which sent me out as a missionary to Korea has
~~or closed~~
~~lost~~ 426 churches in the past ten years, and is ~~now decreasing~~ ^{losing}
~~in membership at the rate of some~~ 20 to 40,000 members a year.
^{It is not just the field that is changing.}

There are changes in the missionary, too, ~~as well as~~
~~in his mission field.~~ Not too long ago I was ^a circuit-riding ^{Country missionary}
~~a remote country field~~ ^{tending} with 300 little village churches, not
one of ~~them with~~ ^{which had} an available Korean pastor. By contrast, one
~~of~~ my last missionary duties in Korea was to sit at a
hidden microphone; in the Church of Everlasting Joy (the Yong-Nak
Presbyterian Church of Seoul), and while Dr. Han preached from
his pulpit and over closed-circuit television to his morning
congregation of almost 10,000 people, jamming the main sanctuary
and spilling over into the 800-seat overflow chapel and every
available building around, my task was to translate his sermon
into English over the instantaneous communication circuit for
the little company of heathen tourists who invariably slip in
amazed at the crowds to see what is going on.

I exaggerate. They ^{will} ~~are~~ probably not heathen. But it
is a Korean who is preaching to them, not a Westerner preaching
to the Koreans. And there, precisely, ~~as in a microcosm~~, is
the cracking of the image, the reversal of roles. ~~And~~ I can
almost hear you ~~saying to yourselves~~, "That is exactly what
we thought. The day of the missionary is past. Let's get back
to our own ~~unsolved~~ problems." Don't. Don't say it. What a
fatal juxtaposition of false ideas!

[In the first place, the day of the missionary is never ^{past.} over. ~~And in the second, there is no withdrawing back to problems.~~ We ~~move ahead to them, or we are lost.~~ And in the ^{second, first place} ~~third place~~, they are not your problems, anyway. They are the whole world's. Isolationism was never a Christian option. Today it is a physical, as well as a spiritual impossibility.

Your hottest problem here ~~seems~~, at least to an outsider, ^{seems} to be race. Good. ~~xx~~ You'd better get hot about it. But what sublime folly to think you can isolate the problem in America, as in some germ-free test tube, and solve it for yourselves, and let all Africa go hang. From the Asian point of view ~~xxx~~ you are too simplistic about it, anyway, seeing it all in blacks and whites and forgetting that most of the world is ^{brown or} yellow. That world, incidentally, is beginning to complain about black discrimination against Asians in Africa. In the world as it really is,--the whole world--nobody gets off the hook on race.

Or is it the population problem you want to get ~~back~~ to, now that you don't have to worry about missions. The population problem in America? Your little 200 million? Why India and China add that many ^{people} every ten years to the world's population.

And poverty? ~~xxxxxxx your xxx problems~~ ^{But poverty is} ~~That's~~ not your problem. Your problem is ^{affluence -} how to distribute ^{it justly and unceasingly} ~~your affluence.~~ ^{And} ~~But~~ if ~~you~~ ^{solve that problem} dare to ~~distribute it~~ ^{shuffling the wealth around} in isolation, ^{is} only among yourselves, ~~you'll create a monster,~~ ^{you're heading for disaster.} widening the gap ^{too} that already ~~so~~ ^{of this hour-not} dangerously ~~wide~~ separates you ^{the rich} from the rest ^{of this hour-not} ~~as the richest nation in the~~ world.

There is no such thing as a local problem any more. The

Mark 16:15. Go ye into all the world & preach the gospel.
Matt. 11:28. "Come unto me, all ye that are heavy laden, & I will give you rest."

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We tend to think of mission ~~altogether~~ in terms of that first verse -
"The Great Commission". I find, after some years in mission, we need the second verse (and
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It's true that the first verse gives us an identity. It describes the mission.

"When I use a word," Humpty Dumpty said in a rather scornful tone,
"it means just what I chose it to mean, neither more nor less."
"The question is," said Alice, "whether you can make words mean different things."
"The question is," said Humpty Dumpty, "which is to be master - that's all."

1

I begin there in this brief devotional for two reasons.
First, because Humpty Dumpty was all wrong about words. The word "mission" is ~~not~~ ~~what~~ about which we are most concerned here, is not for Humpty Dumpty to define - or for you or me either, for that matter. It's ^{in its Christian sense with how to come} real meaning _{from} the study of God's Word. It has been used in so many ways - so many changing ways - that we must always check our understanding of it against the standard of God's revelation of Himself and His purpose for the world, in the Bible & in history.

~~As you study the~~
And second, ~~Humpty Dumpty was all wrong~~ I begin with Humpty Dumpty because although he was all wrong about words, he was ^{almost} all right about the central question. "The question is," said Humpty Dumpty "which is to be master - that's all." Choose that just a little, and the question really is, not what, but who is to be master.



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The motive is obedience. I am not discounting the centrality of love in the Christian mission. "God is love", and "God so loved the world that He gave his only begotten Son that whosoever believes in Him should not perish but have everlasting life." ~~Nevertheless, it is not~~ But to say that love is the missionary motive, while true and essential, again tends to confuse the whole with the part. Love is the motive for everything any Christian does. And insofar as the Bible distinguishes between the Father and the Son in the matter of mission - it is the Father who sends in love; it is the ~~man~~ Son who goes in obedience; and it is the Son who is the missionary. He goes in love, of course, but He goes because He is sent. So also the apostles. Was it love ~~and~~ that made Thomas the Apostle to Asia. According to tradition, when the church tried to send Thomas to India, he refused. "~~I can't speak Indian~~", he said, "It's too long a journey," he said, "and besides, I can't speak Indian." Only when the Lord appeared to him in a vision, and almost forced him to go, did he finally say, "Not my will, but thine be done" - and he went to India. Obedience.

which brings me to my second and last point "The question," said Humphry Dumpty, "is which is to be master." He was talking about words and speakers - Can a speaker make words mean anything he wants them to mean. But the question in mission, ~~is~~ too, is "Who is master."

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2

That first verse gives us our identity. It describes the mission.

~~Most church mission~~

Just take the word mission. It was Johannes Blauw in

his book The Missing Nature of the Church who first suggested that "centrifugal" is the primary meaning of the ^{the identifying factor} church's mission. ^{Humana} It explodes from a center outwards. It is a sending not a receiving; a giving not a demanding. [A missionary is one who is sent. He leaves his own familiar center, to go out to an unfamiliar setting, to an unfamiliar people because he is sent. The direction is outward; the motive is obedience; ~~the pattern is~~ the pattern is change (the familiar to the unfamiliar); and the model is Jesus (Jn 17:18 "As thou didst send me.. so I have sent them") ~~of the pattern is change: the familiar to the unfamiliar~~

The direction is outward. Mission is not what you do for yourselves.

Like Humphry Dumpty, many sections of the church, have taken the word "mission" and use it for anything the church does: Sunday School, urban renewal, evangelism, Sunday preaching - it is all our church's "mission", they say. But that is to confuse "task" and "mission" - in Korean, perhaps a confusing between "업무" and "사명". ~~But mission is not a reaching out beyond ourselves, a sending out benevolence like Jesus. He left us benevolently~~ ^{not working with our own; it is going to others, it taking them as our own.}

Jesus left the angels in heaven, - his mission was with another part of God's creation ~~the separated world of earth~~ ^{and his work} for the separated world of earth. So also with Abraham, who is often called the first missionary. By faith Abraham went out - he went out, says the Ep. to the Hebrews, not even knowing where he was going.

That the Son of God was not able to walk in heaven.

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In meetings like this we usually think immediately in terms of ~~the~~ mission & club, or club & club — who is master? The mission or the club. Or who is master — The Korean club, or the Australian or American club. But that's the wrong way to phrase the question. In that direction lies misunderstandings, and jealousy and rebellion. At this point, mission has to respond to another rhythm — not centrifugal, but centripetal. Not reaching out, but drawing us back to the center.

And the center is not the missionary. It is not the mission — if a mission still exists. But neither is it the club, or the General Assembly — whether here or in America or Australia. Our center is Jesus Christ. And the question is — Is He still the master. If not, the mission will fail.

As a matter of fact, this is where the mission begins — not with "Go into all the world" — but "~~Come into me~~ with the words of Jesus. "Come into me". If going out is the identifying factor — here is the empowering principle: If we have not come ^{to him} — ~~its best that~~ going out ~~to him~~ without Him.

J. H. Bannock. An Introduction to the Science of Missions.

Q

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315 000

Ancient ch. - missions in its own cultural milieu.

Medieval - a new turn. Missions confronted heathen barbarians with tight tribal culture, which made individual conversions almost impossible.

Gregory the Great.

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Bannock

Baker Wechs	2,793.50	} 1975.
Schm -	1,396.75	

Barnich. The science of missions is divided in 3 main parts.

1. The Theory of Missions. Scriptural basis
its position in the life of the chh.
2. Ulenetics - a responsible Biblical view of non-Xm religions.
3. The history of missions.

The Theory of Missions.

1. What is the basis of missionary work.

- a. Motivation - Sympathy for those without Christ?
Obedience to God's Command?
A form of ascetic self-denial?
To spread Western civilization

b. To what extent does the pagan world seek the gospel?

The 2-fold basis of missions: ① Sent by God (Scripture)
② The benevolence of the nations for It. (General need.)

c. Who should conduct missions? Chh or Mission Soc.

d. Relation between mission & evangelism.

e. How should mission work be conducted? Strictly evangelistic - simple.
Includes all (incl. ed.) - Comprehensive.

f. To individuals - or tribe. Should it produce natl. chh.

g. Accommodation to national culture - or leproclastic.

h. Chh relations & mission relations?

Voetius, the father of the Reformed science of missions - analyzes mission as follows: - (p. 6)

a. Who does the sending? God alone.

b. To whom must missions be sent? To the whole world.

c. Why must they be sent? ① The spreading of the good news, the ^{second} ~~first~~ aim.
② The converting of the heathen, the third (subordinate) goal.

d. Who must be sent? - The office & train of the missionary.

e. How must they be sent?

f. How must those who are sent fulfil their task?

[Note: little attention to ① Biblical foundations ② Practical problems

Wernich (Three sections) - Evangelische Missionslehre (1897)

1. The basis of Missions (Biblical, historical, ethnological). 2. Field basis. ① Sent by God; ② Heithander demands the gospel
2. The organ of missions (cf. Voetius a & d.). mission by circles within the chh (ecclesiastical in ecclesia), not by the chh as the instrument of God.
3. Conduct of missions

Followed by Schmiedel in essence - 1923

Bavinck : - (p. 7)

1. The Foundation of Missions. (Biblical.)
2. The Missionary Approach - practical problems
3. The goal of Missions - relations betw. mother chh + new chhes.

Foundation of Missions OT & the future of the nation

1. Missions as the Work of God.
2. Missions as the Calling of the chh.
Not (as Wansick) a circle in the chh - this is unBiblical.

George Peters

April 20, 1976

NO. ①

4 Approaches to Mission Studies

① Historical - the most common, and very valuable. Latourette. Neil Kinn. Winter.

"We don't know where we are, because we don't know where we come from" - Gustaf.

The only bridge between 1st + 20th c. is history

② Theological

Struggle in evangelical circles between 2 theological lines

① The Kingdom approach - missionaries went out to build the Kgd. of God.

② The Church approach - Warneck, missions are sent to call out the church etc.

First surfaced at turn of century - German mission vs. British + American (Kgd.)

1910
Clunies approached at Edinburgh - but Warneck died, an error, read his unfinished paper

(Warneck - Reformed but strongly infl. by Lutheranism)

In evangelical circles: John Stott + B. Graham (ch.h.) vs. Escobar + Lat. Am. Africa (Kgd.)

The basic question are the social aspects of gospel ^① a basic part of the gospel; or

^② are they a part of the practical implications of the gospel. If ① the

~~dangerous~~ danger is confusion, ^{cultural-etc.} if ② the danger is polarization, and the

chh cannot speak to Hitler.

ACTS

③ Socio-Cultural Approach

a. Social approach seen in Theology of Revolution (Lat America) - before salvation can come to the individual, society's structure must be reformed. Time - X^t leaves no cultures unchanged. But - do we have to change things before Christ comes in? Christ changes things - Indonesian vs. Masses Christian or not? Interpreter knew. How? In one - only women in the fields. In the other - men + women were working together.

But Peters vs. Theology of Lib. - ① Violence. ② Emphasis on what we ^{do} receive, liberate, not what God gives. Change of structure of society is not salvation.

b. Cultural approach - emphasis on cultural anthropology. Highly critical of missions - pointing out all the mistakes. The problem: we know today how not to do it (thanks to anthropologists' criticisms), but we don't know how to do it. The cultural approach is at the best relative, and makes missions relative.

④ The Biblical Approach

In no area has modern missions been as weak as in its biblical foundations. American missions has flourished in the pragmatic approach -

ACTS

and has suffered accordingly for the ups + downs of circumstances.

The Spirit without the Word leaves me in a vague mysticism,
The Word without the Spirit leaves me in a ~~vague~~ dead orthodoxy."

II. Mission in Bible-Historical Perspective

Only in Scripture does history have origin - purpose - goal.

FOREIGN MISSIONS ONE HUNDRED YEARS AGO.

BY REV. EDWARD STORROW, BRIGHTON, ENG.

The era of modern missions dates from 1792. Since then the Baptist Missionary Society was formed, followed in 1795 by the London Missionary Society, in 1799 the Church Missionary and Religious Tract Societies, in 1804 the British and Foreign Bible Society, these being the precursors of the more than two hundred societies which now represent the Protestant missionary force for the conversion of all heathendom to the Christian faith.

It will interest many to sketch the conditions of the missionary problem at the commencement of this era, when the society first named was formed, and Carey and Dr. Thomas had been accepted as its pioneer missionaries.

But the missionary idea did not originate with the last decade of last century, though then it assumed a more definite and combined form. For almost two centuries it had shown itself here and there in personal desires and efforts, or on the part of small groups of influential individuals, or in vague connection with schemes of conquest and colonization.

It was, therefore, unsystematic, intermittent, and unproductive; much good seed was sown, but the grain grown was neither plentiful nor strong, and was subject therefore to deterioration and even destruction under adverse circumstances. Into the history of these early efforts I cannot enter. The purpose of this article is rather to describe how the missionary enterprise stood in 1792 in agency, methods, and results. There were then but four missionary societies, all very restricted in their resources and spheres, for their aggregate annual income did not reach £12,000. The oldest, the Society for the Propagation of the Gospel, confined its efforts almost entirely to the colonists and few aborigines in the British possessions. The Danish Society labored solely in South India.

The Moravian Society confined its operations almost exclusively to the scattered and uninfluential races of heathendom, and the Baptist Missionary Society was formed on October 22d, 1792, but with no missionaries in the field until the following year.

The Society for the Propagation of the Gospel had 38 missionaries thus located: Newfoundland, 4; Nova Scotia, 14; New Brunswick, 7; Canada, 6; Cape Breton, 1; the Bahamas, 4, and on the Gold Coast, Africa, 1. These were assisted by about an equal number of schoolmasters.

Their joint duties were to instruct the colonists and the Indian aborigines, but apparently the former received the greater part of their attention.

The Moravians counted 137 missionaries, distributed as follows, though of this number 25 were wives and 4 widows of missionaries: St. Thomas, St. Croix, and St. Jans, 29; Antigua, 11; St. Kitts, 5; Jamaica, 6; Barbadoes, 4; South America, 18; Greenland, 15; Labrador, 25; Canada, 6; Cape of Good Hope, 3; Tranquibar, 15. A small Moravian

Thus the total number who in 1792 could in the widest sense be called missionaries to the heathen was less than one hundred and ninety, and of these more than half gave but a part of their attention, in several instances but a very small part of their time to direct missionary effort.

Nor were they or their predecessors very successful in consolidating such success as they had or in supplementing their own by native agency. There were about forty thousand converts in South India, but excluding those in the Dutch possessions, who were Christian only in name but Buddhists in reality, there were not six thousand converts elsewhere. Nowhere was there a strong, intelligent, self-supporting native Christian church with its ordained native ministers. The decline, indeed, of some missions toward the close of last century and the little progress made far into this was largely owing either to the defective quality of the converts generally or to the reluctance of the missionaries to train for service the most promising of them. Both causes, I think, were operative. However it was, the native laborers were singularly few and inefficient. A few were school-teachers, but there does not appear to have been an aggregate of even fifty native evangelists, and of those not four who had received ministerial rank and recognition.

What a contrast between 1792 and 1892!—a contrast which proves the splendid progress of the missionary enterprise, and which should inspire all its friends with elation and confidence.

In 1792 not 190 missionaries—four only in all Africa, 12 only in India, but not one in China, or Japan, or Burmah, or all Central and Western Asia, with not 50,000 reliable converts around them or 50 of these converts to give them efficient aid. Now there are 3000 ordained missionaries, with 2500 lay and lady coadjutors; with no fewer than 30,000 native evangelists, one sixth of them ordained and for the most part well tried and trained. Around them have been gathered a native Christian population of three millions, far in advance of their heathen neighbors in intelligence, morals, and enterprise.

Into every non-Christian country with but three exceptions the missionaries have entered and converts have been made, in some cases numbering their thousands, their tens of thousands, and even their hundreds of thousands, and what is equally significant and important, the Bible and its conceptions of God, of a Saviour, of a future life, and of morals is rapidly spreading everywhere. During the past one hundred years Christianity has spread more widely and won more triumphs than in any three centuries during the previous fifteen hundred years. These are facts which make it absurd to speak of missions as a failure.

The philanthropic Mr. Quarrier, carrying on Christian work in the worst part of Glasgow, has just received \$10,000 for building an orphanage, from unknown friends.

mission established in 1765 on the Volga, near Astrakan, for the conversion of the Calmuc Tartars, was abandoned at this time. Also Stooker then died, after a most romantic and perilous career, extending over forty years, commencing with an attempt to settle as a medical missionary in Persia, then in Abyssinia, and finally in Egypt. Here, too, from 1769 for almost twenty years another remarkable Moravian, John Antes, labored, seeking to find a sphere in Upper Egypt and then among the Copts in the lower Nile Valley.

Two more groups of laborers demand notice. The first Protestant mission in India commenced at Tranquibar, in the first decade of the century, had extended to some important centres before its close; but in 1792 there were but twelve missionaries in all India—some of them very old veterans—all Danes and Germans, though mainly sustained by English money through the Christian Knowledge and Propagation Society. Schwartz had been in India forty-two years, and was at Tangore with a very young colleague, J. C. Kolhoff. Konig and John had been at Tranquibar for more than a quarter of a century, and had now some younger colleagues. Gericki was at Madras, and Janniske at Tangore. The only missionary away from the south was Kierwander, who went to Cuddalore in 1740 and to Calcutta in 1758, where after a romantic life, most varied labors, and not a little success, he died in 1794.

The Dutch with much earnestness, but no great judgment, attempted to evangelize their heathen subjects. In Ceylon, Java, and some adjoining islands they placed several ministers, a part of whose duty it was to see to the education of the young and the Christianization of the people generally. A few were devout men with spiritual instincts, but the majority were mere officials and formalists, who appealed only to the worldly side of human nature, and were content with the merest profession of religion based on the most mercenary motives. The result was a huge, ignominious, and most disgraceful failure. Even as early as 1722 the native Christian population of Ceylon was officially declared to be 424,400, but in 1813, eighteen years after the English had swept away the temptations to hypocrisy, the number had fallen to 146,000, and this in subsequent years was yet further reduced.

Two spheres in America require some notice. The work so nobly begun and so unselfishly prosecuted at various places among the Indians, by Eliot, Jonathan Edwards, Brainard, and the Mayhews, after a season of promise now languished through want of suitable missionaries. In the West Indies there were more laborers, more zeal, and more success. This was mainly owing to the indomitable energy and wise influence of Dr. Coke.

In 1786, in company with three other preachers, he went to America, and in Antigua, St. Vincent, Jamaica, and other islands either breathed new life into efforts struggling with difficulties or gathered new congregations in which were the elements of vigorous life.



First Presbyterian Church Of Fairfield, Connecticut

2475 Easton Turnpike, Fairfield 06432
Church Phone: 374-6176

The Reverend Frederick J. Allsup
Pastor

180 Lounsbury Road, Fairfield 06432
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The Reverend Ronald Beckley Sloat
Associate Pastor

107 Colonese Road, Fairfield 06432
Phone: 374-7640

TABULAR VIEW OF PROTESTANT MISSIONS THROUGHOUT THE GLOBE

- John Marsh, An Epitome of Ecclesiastical History,
N.Y., Vanderpool & Co., 1827. p. 399

	Stations	Mission- aries	Native Assts.	Pupils in School	Members of Churches
Western Africa	19	26	23	3,460	608
South Africa	27	50	6	683	367
African Islands	3	7	1	245	
Mediterranean	4	18			
Black + Caspian Seas	3	14			
Siberia	1	3			
China	1	1	1		
India, beyond the Ganges	5	11	1	150	
India, within the Ganges	56	120	240	22,240	495
Ceylon	18	28	29	12,164	381
Indian Archipelago	15	21		250	
Australia + Polynesia	35	63	93	9,586	2,000
Guiana and West Indies	50	104		2,322	33,680
North American Indians	35	88		2,500	600
Labrador	3	14			
Greenland	4	16			
TOTAL	288	584		53,600	38,316

EC 45/ ET 55 Ecumenical Movement

Readings for October 17 - 30, 1982

Topic: Ecumenical Origins: Concern for Justice and Peace

Ed: Rouse & Neill: History of the Ecumenical Movement Vol. I.
(Reserve #493) Pp 509 - 596

Ed: Sanra Ana: Separation Without Hope (Reserve 363) Pp 3 - 58

Ed: White & Hopkins: Social Gospel Pp 199 - 213 (not on reserve)

- NOTE: 1) An account of books or portions of books read with short notes of contents to be submitted by the 8th of November, 1982.
- 2) Also the topic of your paper is to be finalized by the end of October in discussion with me (at the cafeteria at meal times or by date fixed - phone 924-1075)

EC 11 Introduction to Ecumenics and Mission. (1982)

Mid-term Quiz

I. True or False (Mark T or F in the left margin).

1. H. Kraemer's book, The Christian Message in a Non-Christian World, emphasizes the discovery of Christ in the non-Christian religions.
2. The root meaning of ecumenical is "united".
3. Gustav Warneck was a pioneer in the field of missionary methods and theory.
4. The 18th century has been called "the great century" in missions.
5. "Missions and unity" may be an historical contradiction but are a theological and missiological necessity.
6. The root meaning of mission is "to send".
7. The imperative in Matthew's version of the Great Commission is "Make disciples".
8. "Mission" is a Biblical word.

II. Completion (as directed, fill in the blanks, or circle words)

1. The "three-selves movement" in missionary strategy refers to:

self- _____
self- _____
self- _____

2. Name two of the five largest "younger churches": _____

3. Among the "pure motives" for mission which Verkuyl lists are obedience, love mercy and pity. Name two more: _____

The Great Assemblies of the World Council of Churches have been (circle the correct names):

Amsterdam	New York
Willingen	Edinburgh
St. Louis	New Delhi
Tokyo	Nairobi
Evanston	Uppsala

III. Write 2 or 3 paragraphs on one (only one) of the following questions.

1. What is the classical definition of missions. If you were to write your own definition of missions for today would you change it in any way, and if so, how?

OR

2. Describe the Biblical concept of missions. Is there a difference in perspective between the Old and New Testament view of mission, and if so, what?

that her husband, C.M. Kao, general secretary of the Presbyterian Church in Taiwan, is serving a 7-year jail sentence.

Many Reformed churches exist as minority churches in difficult church-state situations. The ministerial delegate from Poland was unable to come, but two laypersons were present. For small churches, and even larger churches in difficult church-state situations, the family ties and good offices of the Alliance are incalculable.

The story of the Alliance quietly at work with member churches in Eastern Europe can never fully be told. Edmond Perret, the general secretary, and James I. McCord, the retiring secretary, have represented the Alliance in many unpublicized ventures.

"THE JOY OF THE FAITH"

When Allan Boesak was asked after his election as president what he could bring to the office, part of his answer was to address his own Third World roots in calling all of us to express "the joy of our faith."

Most of us Western Presbyterians know that we are heavy on order, often to the loss of ardor. In the midst of business at Ottawa there was worship, from all traditions and in many idioms.

At St. Andrews in 1977, one person observed she now knew the meaning of Reformed worship: all things dark and dreary. She would have been pleased with Ottawa.

The closing worship caught up the winds of the Spirit. Dr. Kao's poem, "The Burning

Bush," was set to music. The 121st Psalm was lined out in French and English with liturgical dance in the chancel. At the conclusion of the service, John 1:1-14 was read out from all across the congregation in a polyphony of the languages heard at Ottawa.

The symbol of the World Alliance of Reformed Churches is a lampstand with the motto "many lamps but one light." The darkness of racism intruded itself into every aspect of the 21st General Council, but the light of Christ witnessed to in business and worship, disagreement and concord, suffering and joy, holds forth the possibility of illuminating the paths of different persons and churches who discovered anew at Ottawa that they are the Reformed family. □

WHAT GOOD IS THE WORLD COUNCIL ANYWAY?

By FREDERICK R. WILSON

Critiquing the World Council of Churches is a game for all seasons. The rules are not difficult; any number can play. No special equipment is required. The game can be played in carpools, offices, committee rooms, plenary halls, in *The Saturday Evening Post*, *Reader's Digest* and on CBS' "60 Minutes." (If your curiosity is aroused as to the coincidence in the timing and bias of this media coverage I commend as food for thought Derrick Knight's *Beyond the Pale: The Christian Political Fringe*, Caraf Publications Ltd., United Kingdom, 1982).

The point of view of the players, however, makes a significant difference in the outcome of the game.

As an observer at the meeting of the World Council of Churches' Central Committee last month I listened to two members of that committee exchange knowledgeable criticisms of the shortcomings of the council. The American concluded his remarks with a rather sweeping comment, which was heard by his Asian companion as implying that the council might be expendable. Vigorously, the Asian responded, "But when things are the most difficult and I feel totally isolated by my government and society I draw tangible strength from my participation in this World Council community. I know and my people know that my ability to help them is due to the moral and spiritual resources in this fellowship which prevent my being completely alone."

The American church leader was appropriately quiet and reflective. Very probably he was as aware as I was that this Asian colleague spoke for many

others from other parts of the world. But many of us would identify with the American's detached tone and wait-and-see manner. For an American Christian what earthly good is the World Council of Churches anyway?

TO ANSWER THAT QUESTION, let me draw on a parallel situation familiar to all Presbyterians:

None of us who has left a presbytery meeting musing over the cool distance some tall-steeple pastors maintain between themselves and the basic work and agenda of presbytery can fail to recognize how differently the more inclusive church courts are seen from one perspective than from another. The pastor of a congregation with the economic and personnel strength to feel well-nigh self-sufficient may view presbytery (or synod or General Assembly) as an expendable complication. The pastor of a congregation more limited in human and financial resources may view presbytery (and synod and G.A.) very differently.

Each pastor may be equally discerning and critical of the shortcomings of presbytery, but one is able to think about ignoring it entirely while the other knows it is essential and must be made to work more effectively. Ironically, the very detachment of the one with the most resources to share contributes to the shortcomings of the presbytery by withholding them. Full participation could make a difference.

Now back to the World Council of Churches. What earthly good is it for American Presbyterians?

Every Christian risks being culturally captive within one particular society or nation and therefore less than fully Christian. We are no exception. The cor-

rective offered us more fully and generously than ever before in the past 2,000 years is for us to expose our faith and practice to Christians from other nations, races and traditions. If we are to see Jesus Christ more clearly we need to hear the tones and to glimpse the qualities of beauty perceived in Jesus Christ as the Word become flesh as comprehended by his disciples in other nations. If we are to discern more adequately God's intention for peace with justice in all this creation we need to listen to the aspirations and to observe the signs of hope in the future as these are expressed by God's children in other lands.

In brief, if we are to mature beyond the chauvinism and racism natural to every isolated nationality we need the World Council of Churches. We need to exploit to the fullest possible extent every opportunity to be a creative participant within the ecumenical community gathered under the World Council of Churches' confession of "the Lord Jesus as God and Savior according to the Scriptures."

WE HAVE SOME extraordinary opportunities for participation as preparations accelerate for the WCC Assembly in Vancouver, July 24-Aug. 10, 1983. The Bible studies for the World Council's VIth Assembly theme, "Jesus Christ the Life of the World," titled *Images of Life: An Invitation to Bible Study*, have now been richly supplemented by a theological study by British Anglican John Poulton's *The Feast of Life: A Theological Reflection on the Theme*. In addition to these studies on the theme a thoroughly manageable home study course will open many windows on the leadership of the World Council (Philip Potter, *Life in All Its Fullness*), on the past performance of

ASSOCIATE EDITOR WILSON is associate general director for ecumenical and interchurch relations of the UPCUSA Program Agency.



ecumenical COURIER

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U.S. Conference for the World Council of Churches

From NY Desk

"In the course of ecumenical participation we find questions raised about others' identities. Who are the Orthodox? What is a Lutheran? How can one identify an Anglican? But we also find ourselves questioning our own ecclesiastical and confessional identities within the ecumenical context and within the ecumenical fellowship . . . personally I don't think we will find an answer to that question by going back . . . even if we do it hand-in-hand with the Roman Catholics . . . Rather I think the solution to the problem of our identities is going to be found in a common mission, converging together in a common future . . . Emil Brunner once noted that 'the Church exists by mission as a fire exists by burning.' So we might, as one has observed in regard to modern physics, affirm that 'mission' is a way of talking about the Church 'in verbs rather than nouns.' And to put it another way, mission is a functional way of defining the Church rather than a structural and institutional way. The point is that they are not mutually exclusive or contradictory."

Dr. Keith Bridston made those observations in "The Future of Mission as Ecumenical Activity" for Vol. 26, #4 (1981) of The Greek Orthodox Theological Review. In that article (pp. 325-331) he considers three new conceptual models for that future: philosophical, psychological and aesthetic (Whitehead, Freud and Frank Lloyd Wright are reference points). This and related theological issues pertinent to the W.C.C. in its ecumenical tasks will be the primary concerns of Dr. Bridston in the new post as theological consultant to which he was named by general secretary Philip Potter in August. Before he became executive director of the W.C.C.'s New York office, Dr. Bridston was department head of the Faith and Order Commission of the W.C.C. from 1957-61. He was professor of systematic theology at Pacific Lutheran Seminary in Berkeley, California, for 15 years before he was named to the New York post in 1978 by the U.S. Conference for the W.C.C.

Church Leaders Critique Digest View of W.C.C.

Ten top U.S. church leaders attending the World Council of Churches policy-making Central Committee have denounced an article in the August *Reader's Digest* as "biased and unfairly negative."

Spokesmen from nine Protestant and one Orthodox church expressed deep disappointment at the misrepresentation in the article, "Karl Marx or Jesus Christ?" which charges that the Council is more interested in politics than Christian unity. The response refers to demeaning and "superficial stereotypes and code words which obscure the rich Christian community that we experience in the World Council of Churches."

"To describe our friends and colleagues as 'anti-western,' 'anti-capitalist,' 'Marxist,' 'leftist' is to do them injustice. It is also to do a disservice to the readers of the *Digest*, many of whom are members of the churches we serve."

"We welcome fair and honest criticism. But this article presents a biased and unfairly negative view of the World Council, unsubstantiated by facts and contrary to the realities we have personally experienced. It claims, for example, that the W.C.C.'s "initial goal of Christian unity (has) withered over the years." Yet, just one day earlier, we had received a report of the Faith and Order Commission on Baptism, Eucharist and Ministry which was the result of fifty years of work on difficult questions and which

affirms that on these central matters of faith we are now closer together than the churches have been for centuries. Admittedly, the way to Christian unity has proven difficult, but that goal remains the vital heart of the Council's life and is primary among its purposes."

Signers of the statement are:

Rt. Rev. John M. Allin, Episcopal Church, U.S.A.
Dr. Arie R. Brouwer, Reformed Church in America
Dr. Robert Campbell, American Baptist Churches in the U.S.A.
Rev. Dr. Paul Crow, Jr., Christian Church (Disciples of Christ) U.S.A.
Bishop James R. Crumley, Jr., Lutheran Church in America
Rev. Dr. John S. Groenfeldt, Moravian Church in America (Northern Province)
Rev. Dr. Robert Huston, United Methodist Church, U.S.A.
Rev. Prof. John Mevendorff, Orthodox Church in America
Rev. Dr. Avery Post, United Church of Christ, U.S.A.
Mr. William P. Thompson, United Presbyterian Church in the U.S.A.

The complete text of the statement, a paragraph-by-paragraph rebuttal of the *Reader's Digest* article, and some additional background material to correct the article's misconceptions and distortions are available from the New York office for the W.C.C. Letters to the editor of *Reader's Digest* should be addressed to Mr. Edward Thompson, Editor-in-Chief, *Reader's Digest* Association, Pleasantville, New York, 10570.

Management of the New York office will be handled by **William D. Jones**, director of finance and administration, who joined the staff in 1981. Previously he was an executive of the International Christian Youth Exchange. **Harold L. Hudson (Hal)** will serve as staff associate to assist in administrative duties. He was formerly manager of corporate benefits for Revlon Inc.

In the communications area, **Nancy B. Clark** continues as New York-based officer for the W.C.C. Communications Department, Geneva. **Kirsten Ann Sandberg**, who joined the New York

staff in 1980, will continue as information associate to assist in the communication and information area answering requests and disseminating information about the W.C.C. on behalf of the U.S. Conference for the W.C.C. **Frank Lloyd Dent**, consultant in communications, will continue to manage the U.S. communicator network on behalf of the W.C.C. Communications Department, Geneva, although he resigned in September as *Courier* editor to become an associate director of Young Audiences, a national arts and education project for public schools.

Which master is the World Council of Churches serving . . .

Karl Marx or Jesus Christ?

BY JOSEPH A. HARRISS

BIBLE-TOTING Masai tribeswomen, necks ringed with ceremonial beads, bearded Russian Orthodox bishops and sari-gowned women from Sri Lanka were among the colorful throng of delegates attending the last Assembly of the World Council of Churches (WCC) in Nairobi, Kenya, in 1975.

Almost half of the delegates who gathered there were from Third World countries, and the speeches reflected a militant anti-Western mood. Michael Manley, then prime minister of Jamaica, was applauded when he called for peoples' democracies to replace capitalist states.

The 18-day conference heartily endorsed the WCC's Program to Combat Racism, which gives money to a variety of political organizations, including revolutionary guerrilla movements. It urged the

creation of a program to challenge corporations accused of exploiting the Third World. And it denounced South Africa's intervention in Angola, overlooking the fact that the Soviet Union was engineering the arrival of thousands of Cuban troops in Angola.

All in all, the Geneva-based ecumenical organization made clear its preference for social concerns over purely religious ones. It showed that its approach to solving the world's ills owes almost as much to Marxism as to Christianity.

Still, countless World Council supporters were shocked in August 1978 when the WCC announced that its Program to Combat Racism had given \$85,000 to the Patriotic Front, a Marxist guerrilla organization then fighting the white-dominated regime in Rhodesia. At the time of the grant, the Patriotic Front had murdered 207 white

civilians and 1712 blacks, and only weeks before had slaughtered nine white missionaries and their children. London's *Daily Express* headlined: "Blood Money—Rhodesian mission killers get cash aid—courtesy of world's churches." The Salvation Army, a founding member of the WCC, suspended its membership in protest, as did the Irish Presbyterian Church, which called the grant "racism in reverse."

High Hopes. The World Council of Churches, today representing 400 million believers, was founded in 1948 in the hope of uniting the world's fragmented Christian churches. But its increasingly aggressive involvement in politics and its financial support of violence have made it a factor of division rather than unity.

The irony is tragic, for the organization is capable of much good. The World Council has helped millions of victims of wars and natural disasters. More than two million refugees have been resettled thanks to WCC funds.

But the council has been focusing its attention more and more on political matters. This change can be attributed to two main causes:

First, its initial goal of Christian unity withered over the years, as the doctrinal differences among the various churches proved to be unyielding, and the largest Christian church of all, the Roman Catholic, refused to join. The organization then shifted to "secular ecumenism." Church unity, the

World Council's leaders argued, would be furthered by overcoming mankind's economic, racial, educational and other social ills and problems.

The second reason for the change is the WCC's altered composition. At the council's founding assembly in Amsterdam, churchmen from the Third World made up only a small percentage of the voting delegates; at Nairobi, they amounted to almost half. Of the 301 member churches, only 28 are American.

The Third World viewpoint is incarnate in General Secretary Philip Potter, a 61-year-old West Indian Methodist clergyman. Potter, who presides over a staff of nearly 300 from some 40 countries, makes no bones about his anti-Western, anti-capitalist attitude in his writings and speeches. He is fond of citing Marxist writers. He also admires black-power advocates like Stokeley Carmichael and Malcolm X.

Predictably, many WCC senior staff officers share Potter's views. Says Uruguayan Emilio Castro, head of the council's Commission on World Mission and Evangelism, "The philosophical basis of capitalism is evil, totally contrary to the Gospel."

A logical result of the WCC's evolution into high-profile social activism is the Program to Combat Racism (PCR), which had a budget of \$1 million last year. An official of the PCR is Prexy Nesbitt, an Ameri-

can who came to the WCC from Washington's Institute for Policy Studies, a leftist research organization dedicated to radically changing U.S. political and economic life.

Grants from the PCR's Special Fund, to which donors make specially earmarked contributions, are supposed to be used for humanitarian activities. And, since 1970, the PCR has officially given over \$5 million to more than 130 organizations that are ostensibly fighting racism in some 30 countries. But nearly half of that money has gone to guerrillas seeking the violent overthrow of white regimes in southern Africa. That has included the Soviet-backed MPLA of Angola (\$78,000), the Marxist FRELIMO in Mozambique (\$120,000), and SWAPO in Namibia (\$823,000), which is Russian-supplied and Cuban-trained.

Blind Eye. Africa is not the only area favored with PCR manna to fuel organized social agitation. Special Fund money has gone to Aborigines in Australia, Eskimos in Canada, Koreans in Japan, Moroccans in France, and to Haitians, Chicanos and farm workers in America.

The WCC seems to be making a special effort in the United States, where, PCR director Anwar Barkat says, "racism is the predominant reality." Nearly 40 American groups have received a total of \$672,500. Among the recipients:

- The National Conference of Black Lawyers, an affiliate of the

International Association of Democratic Lawyers—a group listed by the CIA as an international Soviet-front organization.

- The American Indian Movement, which, according to a 1976 Senate Internal Security Subcommittee report, has ties with Cuba, China, the Irish Republican Army, the Palestine Liberation Organization and the U.S. Communist Party.

- The Center for National Security Studies, a leftist organization that monitors the CIA and the FBI and advocates further restrictions on American intelligence operations.

Incredibly, not a cent of PCR money goes to dissident groups in the Soviet Union, where the government practices overt repression of ethnic and religious minorities such as Lithuanians, Ukrainians, Moslems and evangelical Christians. Marxist governments in general—and the Soviet Union in particular—get kid-glove treatment by the WCC.

Usually so articulate on human rights, the WCC turns a blind eye to the plight of Ethiopia, where the Marxist government has summarily executed over 10,000 persons for political reasons and closed more than 200 churches. When the WCC Executive Committee got around to mentioning the Soviet invasion of Afghanistan, two months after the fact, it said merely that the move had "heightened tension"; in the same communiqué, it went out

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KARL MARX OR JESUS CHRIST?

of its way to express "serious concern" over the NATO decision to deploy new missiles in Europe.

WCC officials justify the lack of public criticism of Soviet human-rights violations by arguing that, with the Kremlin, private approaches are best. In fact, the few polite inquiries the WCC has sent to Moscow—about trials of Russian religious dissidents, for example—have had no visible effect.

The council also contends that not criticizing the Russians ensures that the Russian Orthodox Church will not resign from the WCC in protest. But being gentle with the Kremlin is a high price to pay for the continuing membership of the Russian Orthodox delegation. As Bernard Smith, head of Britain's Christian Affirmation Campaign, asks, "Is this an admission that the WCC is being blackmailed into silence by the Russians? Or does it mean that the WCC is a willing partner to a private arrangement by which the Russian delegates agree to retain their seats provided there is no criticism of the Soviet Union?" Either way, Russian membership effectively neutralizes WCC criticism of socialist countries.

Even before the Russians were admitted to the WCC in 1961, Martin Niemöller, a leading West German theologian who was involved in the long negotiations, asked, "Is there really a church there or only a propaganda instrument? Is the Russian church a ser-

vant of Stalin first or of Christ first?"

After years of delay the Kremlin authorized the admission of the Russian church to the WCC at the height of Khrushchev's determined persecution of Russian Christians, one of the worst in the history of the Soviet Union, when over 10,000 Orthodox churches were forcibly closed. Allowing the Russian church to join the WCC tended to camouflage that action and forestall outside protests. Judging by the results, it was a shrewd move.

Soul-Searching Time. The WCC today faces a growing backlash. It began with Protestant laity, who have been voting with their feet and their pocketbooks. The United Presbyterian Church, which gives more per capita than any other American WCC affiliate, has lost nearly one million members in the last decade. As one Presbyterian lay representative has observed, "We hear deep resentment about the World Council from many church members. They simply feel that the WCC is dominated by people with a leftist ideology." Financial support by U.S. congregations for activities like the WCC has dropped drastically, to less than half of what these activities received in the past.

The grass-roots backlash is now gaining the support of theologians and professional churchmen. Lutheran theologian Richard John Neuhaus, for instance, says, "The WCC has almost become an anti-ecumenical organization by using

social and political criteria to distinguish good guys from bad guys. This creates much sharper divisions in the church than any of the old denominational and doctrinal problems did." Says West Germany's Peter Beyerhaus, head of the International Christian Network, "If we don't succeed in bringing the WCC back onto a course that represents its true calling, it would be far better to simply dissolve it."

Plans are now being made for the WCC's Sixth General Assembly, scheduled for July 1983, in Vancouver. This, say many church authorities, is the time for the council to

search its soul and rediscover its ecumenical purpose. This time, instead of leaving the entrenched WCC bureaucracy free to determine the assembly's results beforehand, member churches need to take the initiative.

The world's Christians today generally agree that the church must be present with its unique witness on the troubled international scene. For the best example of how to do that, however, WCC officials need turn not to Karl Marx but to Jesus Christ.

✦ For information on reprints of this article, see page 192 ✦



Heads and Tales

ONE MUGGY SUMMER, editors at the *Louisville Courier-Journal* titled a weather column: "Of Humid Bondage."

THE WASHINGTON *Post* ran an editorial about the government's prohibiting people from knitting, doing crewelwork, or otherwise fabricating garments for sale in their homes. The headline read: "Crewel Punishment."

A YOUNG WOMAN caused a chain-reaction accident on a California freeway when she drove down the highway in her convertible with the car's, as well as her own, top down.

A newspaper reporting the incident used the headline: "Bares 2, Rams 10."

—Sandy Cooley, New Holstein, Wis., *Reporter*, quoted by Ron Leys in *Milwaukee Journal*

GOVERNMENT OFFICIALS are changing their relationships with distant spouses according to an article in *The Wall Street Journal* headlined: "Some U.S. Jobs Turn Strong Marriages Into Weekend Ones."



A MAN told how things are when his wife's away: "The whole house seems so empty. Except the sink—that's full of dishes."

—Earl Wilson, Field Newspaper Syndicate

S. M. Conert. Church Cooperation & Unity in
America: 1900 - 1970.

H. P. Van Duser. One Great Good & Hope: Christian
Mission & Christian Unity. 1961.

Robert Lee. The Social Sources of Church Unity.

Christopher Dawson. The Dividing of Christendom.

Donald F. Dunbar. The Believers' Church: the
History & Character of Radical Protestantism.

Ian Henderson. Power without Glory: A Study in
Ecumenical Politics. 1967

Paul Ransay, Who Speaks for the Church? 1967
Re 1966 Conf on Ch. & Soc.

Norman Goodall. The Ecumenical Movement, 1961

Mark Cobbold. Unity is not Enough.

Session 2. "A Review of Your Congregation's Program." Eight Areas.

1. Member Care
2. Worship and Celebration
3. Education
4. Outreach "Extending the influence of your congregation beyond itself." of which the most important is local community. But no mention
5. Evangelism "Helping them hear the good news."
6. Buildings and Grounds
7. Stewardship - Resources
8. Leadership + Administration.

CHURCH GROWTH AND POPULATION GROWTH

There are many ways of judging the success and failure of the Christian church in the world. The truest judgment would be based on whether the church is growing spiritually. But how do we measure spiritual growth? Another way of judging would be to see whether the church is obeying Christ's command to serve. Is it faithful in its Christian service to the poor and the sick and the oppressed. But this also is very difficult to measure.

The most easily measurable test of progress in the Christian community is church growth. This is not a perfect test. Numbers and size do not make a church really Christian. Numerical growth without spiritual integrity and ~~xxxxxx~~ truth and love is no success at all. But there is something wrong with a body that has stopped growing, and the same is true of the Body of Christ, the church.

So it is a fair test of any church, and of the whole church in the world, to ask the question, Is it growing?

But first, let me point out two different ways of measuring church growth. One is numerical: the number of Christians added to the church in any given period. The second is percentile: that is, expressing the rate of growth not by total numbers of Christians added but by the percentage rate of growth.

In Korea, for example, the numerical statistic for 1970 was: 2,197,000 Protestants and 840,000 Catholics, or a total of 3,037,000 Korean Christians. The latest statistic ~~isxxxx~~ (for 1979) is: 3,944,000 Protestants and 1,094,000 Catholics, or a total of 5,038,000 Korean Christians. That is an increase of ~~254,000~~ 304,224 Catholics, and 1,747,000 Protestants, or a total increase of 2,661,000 Christians in eight years. That means that every year for the past eight years the Korean church has added to its rolls a quarter of a million Christians. No wonder that Korea has been called a twentieth century miracle of church growth. This is an example of measuring church growth by numbers.

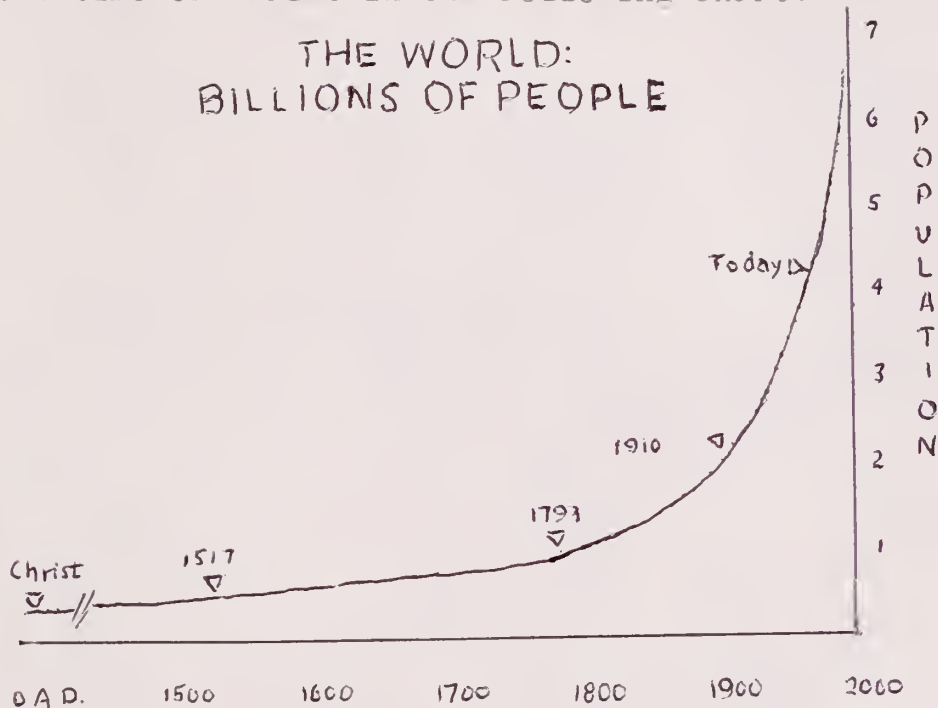
But in some ways, measuring church growth by percentages is even more significant. Taking the numbers above, and reducing them to percentage of growth, we can see that Catholics have increased by 30% in ~~ten~~ ^{eight} years, which is a very good rate of growth. But the percentages show us that the Korean Protestants have increased by ~~65%~~ ^{90%} in that same period, which is quite a startling rate of growth. Protestants are therefore growing ^{three times} ~~twice~~ as fast as Catholics in Korea, at least for the last ~~eight~~ ^{nine} years.

But I think that the most significant figure ^(to look for) in the study of church growth is ~~the~~ ^{to compare the} ~~percentage of Christians over the~~ ^{percentage of Christians} ~~in the total population of a country or a continent or the world.~~ What really counts in the long run is whether that percentage is increasing or decreasing. For our Lord's Great Commission to his disciples was "to make disciples of all nations".

Numerical increase alone is not enough. The world's

population is exploding too fast, and unless the number of Christians increases at an even faster rate, in actuality the church will be falling behind. It is something like inflation in the world of economics. Even though your salary is higher this year than last year, unless your income increases at a faster percentage rate than the rate of inflation you will be poorer than you were last year.

(A) Let us look first at the rise in the world's population. The figures are so startling that it has been called "the population explosion". A book by Edward Dayton called That Everyone May Hear: Reaching the Unreached (Monrovia, World Vision, 1979, p. 15) summarizes the statistics on world population increase since the time of Christ in the following chart:



This chart reveals, as he points out, that "between the time of Jesus' birth, when the population of the world was estimated at 250 million, and Martin Luther's dramatic challenge at Wittenberg (which brought in the Reformation), the population only doubled. It took 1500 years for the population of the world to move from 250 million to 500 million people. In 1793 William Carey, the "father of modern missions," set sail for India. In a little over 250 years the population had doubled again. By the time of the Edinburgh (World) Missionary Conference in 1910 the population had doubled again and now stood at over two billion." From then on, in our own time, world population has really exploded. The doubling of the world's population, which first took 1500 years, then 250 years, then only 100 years, took only some 60 years between 1910 and the 1970s, for there are now more than four billion people in the world. And by the year 2000 they tell us it will be somewhere between six and seven billion people.

The world's population today is increasing, it is said, at the rate of 215,000 every day. It is by that amount that the church's responsibility for world mission increases every day.

While the number of people in the world continues to multiply so dramatically, how successful has the Christian church been in its commissioned task to bring them to a saving knowledge of Jesus Christ. Are we making progress? Or are we failing? Some say we have failed, and point to the hundreds of millions who still do not acknowledge Christ as Lord.

Twenty years ago experts in missions were saying that the momentum of population increase had turned against the progress of the gospel. At that time, in the 1950s, world population seemed to be increasing at a faster rate than the membership of the churches. In 1952, figures in the World Christian Handbook (p. 121) suggested that more than 30% of the world's people were Christian. Five years later, in 1957, the same Handbook (p. 5) indicated that the percentage had dropped to 28.8%. Some people gloomily predicted that the Christian population was growing only one-third as fast as world population (Abbe Bouffard, Perspectives sur le Monde, Quebec, 1957). At that rate, it was said, whereas one-third of the world was then Christian, by the year 2000 AD only one-fifth would be Christian.

Missiologists today are more optimistic, though there will always be some dispute over church statistics which, I regret to say, are notoriously inaccurate. But a study of what statistics we have gives no cause for Christians to think that the church is failing in its world mission.

A table prepared by Sidney Gulick many years ago (in The Growth of the Kingdom of God, and quoted in W.E. Doughty, The Call of the World, NY, 1915) attempts to measure the growth of Christianity since the time of Christ. His figures are very approximate, and his definition of Christian is very broad ("those...who have accepted the Christian standards of moral life.."), but the general pattern he depicts is instructive and very encouraging:

200 AD . . .	2,000,000 Christians.
1000 AD . . .	50,000,000 Christians.
1500 AD . . .	100,000,000 Christians.
1800 AD . . .	200,000,000 Christians.
1900 AD . . .	500,000,000 Christians.

If we combine the two charts above (Doughty's and Layton's); and modify them with a few additional figures, and ^{we} correct Doughty's over-generous definition of Christian with the more realistic figures from a recent survey, Crucial Dimensions in World Evangelization (William Carey Press, 1977, p. 104) which gives statistics for world population and Christian population from 1900 to 1975, — we no longer can share the gloom of the 1950s. Today's Christians have good reason to be optimistic, ~~for~~ the growth of the Christian church shows a steady increase not only of numbers but of percentage of Christians in the total world population. [This is how the

Christian faith has spread in the world in the ~~xxxxthousand~~ 1979 years since the birth of Jesus Christ, and (to project the growth rate for 20 more years) how much of the world's population will perhaps be Christian in the year 2000:

<u>A.D.</u>	<u>World Population</u>	<u>Christians</u>	<u>Christian Percentage</u>
0	250,000,000		
200	265,000,000 (?)	2,000,000	0.8%
1000	350,000,000 (?)	50,000,000	14 %
1500	500,000,000	100,000,000	20 %
1800	1,000,000,000	200,000,000	20 %
* 1900	1,600,000,000	459,000,000	28.7%
* 1965	3,279,000,000	1,007,000,000	30.7%
* 1975	3,902,000,000	1,179,000,000	30.2%
* 2000 (?)	6,128,000,000	1,914,000,000	31.2% (?)

It appears probable, then, that far from dying away as some had predicted, the Christian church in the twentieth century is not only holding its own, but is actually growing even faster than the world's population explosion.

But lest this encouraging news dampen the missionary zeal of the church, it is wise to remember that though the percentage of the world that is Christian has been steadily increasing over the years (with some ups and downs, of course), nevertheless, in sheer numbers non-Christians are increasing still faster than Christians. In spite of the great growth of the church in Korea, there are more non-Christians today in Korea than there were when my father came here 90 years ago. And this is how the number of non-Christians in the world has grown since the time of Christ:

<u>A.D.</u>	<u>Non-Christians</u> *
0	250,000,000
1900	1,141,000,000
1975	2,723,000,000
2000 (?)	4,214,000,000 (?)

* From *Global Dimensions in World Evangelization*, p. 108

Dear Ed:

History of the W.C.C.

In Jan. 23, 1948 in Amsterdam, Holland, delegates representing 150 churches from all over the world voted to constitute the World Council of Churches.

(31-1961)

It now has 209 member churches in 80 different countries with a total ^{constituency} membership of 351,000,000 ^{1,000,000,000 (1961)} Christians (Pres. Oct. Sept. '63)

It contains - tiny, little struggling churches, like the 3,000 member Evangelical Church of North Iran; and ^{large} ~~large~~ united churches like the ^{1,000,000-member} Church of South India which was formed by a union of former Anglican, Presbyterian, Methodist, Congregational and Reformed churches; and even larger churches like Russian Orthodox Ch. which may have as many as 80,000,000 ^{for all of them} members. It contains Christians as different as Chilean Pentecostals, a Greek Orthodox, a Japanese Episcopalian and Chinese Baptists and Korean Presbyterians.

How did so many different kinds of Christians ever agree to come together in one, world-wide ecumenical organization? There are, I think, three main historical roots of this movement which has given us the World Council of Churches, ~~and~~ ^{-three roots} which have contributed most significantly to its development.

These three roots are:

- 1) the 15th century evangelical revivals
- 2) The modern missionary movement
- 3) the movement toward church union.

The ecumenical movement, which produced the W.C.C. is rooted, first, in Revival. It traces back to the Evangelical Awakening with its three yeastly deposits: a) Lutheran Pietism, as in Jung-Sturmer & the Moravians
 b) the great Awakening in America as with Edwards & the Pricks.
 c) the Evangelical Awakening in England, as with Wesley, the Methodists

But how did these movements contribute to the unity? Anyone can tell you ^{how they} produced discord and schism; how Pietism split the Lutherans; how the great Awakening divided Congregationalists from Presbyterians, how Methodist camp meetings were not altogether devoted to church harmony and union. Take for example the good old camp-meeting song —

"The Devil, Satan and Tom Paine
 May hate the Methodists in vain,
 Their doctrines shall be downward hurled...
 The Methodists shall take the world." (C.W. Sweet, *Pel in Den & Sea*, 1841.)

But out of the evangelical awakenings, in spite of such lapses there did spread an inner awareness that personal, direct experience of Jesus Christ can cut across all denominational, all national barriers. The great revival of John Wesley, ^(of Methn.) at Jonathan

Edwards (a Presbyterian), which have continued down to our own day though Dwight L. Moody (a Congregationalist) and Billy Graham (a Baptist), have cut across ~~all~~ church walls and demonstrated that the salvation of God in Christ is not limited to any one church, but binds together true believers of all churches in a common unity in Jesus Christ.

The second major root of the ecumenical movement is missions.

The early days of the missionary movement were almost startlingly undenominational. Jimenez, 200 years ago, said, 'The (our) missionaries who are sent to the heathen don't go in order to establish new European churches, but as messenger witnesses fighters against the darkness... [~~their mission was to establish congregations - not churches, not sects, but an immediate experience.~~]

Later, as William Carey and other pioneers faced the immense task of winning whole continents for Jesus Christ, they saw at once that they must either cooperate with ~~each~~ each other or fail. Competitive Christian disunity would bring disaster. They were not unaware of important differences that divided them - as denominations back home, but compared with the great gulf that separated Christians from non-believers on the mission field, their denominational differences just did not seem to

be as important as they had once seemed.

It thus turned out quite naturally, that the first Protestant organizations to unite churches of different denominations were missionary organizations. The first was, I believe, the London Missionary Society, ~~which~~ In 1785th brought together Presbyterians, Independents and Methodists for a mission. One may write, "We have now before us a blessed spectacle: Christians of different denominations, although differing in points of church government, united forming a Society for propagating the Gospel. This is a new thing in the Christian Church... Here are Episcopalians, Methodists, Presbyterians and Independents, all united in one Society, all joining to form its laws, to regulate its institutions, and manage its various ~~to~~ concerns. Behold us here assembled etc attend the funeral of bigotry."

(Storer, Ev. Unity, p. 119)

Other ^{interdenom.} organizations were likewise formed:

- Belgian Tract Soc. 1799
- British and Foreign Bible Soc. 1804
- American Bible Soc. 1816
- American Bd. of Comm. for For. Missions 1810.

In the field also, missions cooperated or joined - and thereby learned to love together.

- 1) 1825 Bombay Missionary Union - Unit. Cath. Angl. Ep. + Presb.
- 2) Korea - S.P. + M.P. Presb. + Meth.

With so much of its historical ~~foundation~~ ^{a history} background bound up in the modern missionary movement, it is no accident that the direct organizational roots of the W.C.C. trace straight back to the ~~world~~ just great Protestant World Missionary Conference held in Edinburgh, 1910. ~~But~~ ^{the} Edinburgh was the W.C.C.: one of the collateral lines that led to the W.C.C.

One of the ^{student-} ~~visitors~~ at Edinburgh was a young man trying to decide whether or not to enter the priesthood. ^{There he caught a vision of the church for the whole world} Years later, at his enthronement as Archbishop of Canterbury. This same man, William Temple was to ~~say~~ ^{with hope} point to the club, which circled the globe, "a Christian fellowship," he called it, "which now extends into almost every nation, and binds citizens of them all together in true unity and mutual love. No human agency has planned this," he said, "It is the result of the great missionary movement of the last hundred and fifty years. Here is one great ground of hope for the coming days - this world-wide Christian fellowship, this eccumenical movement..." (The Club book forward - p 3)

But of mission, then, came the World Council of Churches.

The third great root of the World Council of Churches is the movement toward church union. For four hundred years after Luther, Protestantism was fundamentally divisive - even since Luther turned his back on Zwingli at Marburg, saying "He has another spirit." And the great Methodist schism: the good old camp meeting song: "The Devil Colton + Tom Paine, All hate the Methodist in vain; Their doctrines shall be downward hurled The Methodists shall take the world." - (Wm Smedley, Rev. in Dev. of Am. Cultiv, p 159)

Only in the last 70 years, have Protestants measurably begun to draw together again. It was Father Hyacinth who said, in 1892, speaking to Protestants of course, "Luther saved the church in the 16th c. by dividing it, it will be our task in the 20th century to save the church by uniting it"

In less than 60 years after ~~that~~ ^{that} there were more than 70 instances in which two or more denominations wanted to become one. ~~With~~ ~~that~~ beyond such organic unions, churches which did not unite, learned to cooperate and formed National Christian Councils ^(as in Korea), ~~and~~ as a National Council of Churches (as in the USA).

It was inevitable that an international movement would arise to bring ^{as many} ~~all~~ Protestants ^{as possible, all} around the world into as close a fellowship as could be achieved. This is what produced the World Council of Churches.

Missions brought ~~them~~ ^{Prots.} together at Edinburgh in 1910

Christian Social Concern brought them together in the Life and Work movement, beginning at Stockholm in 1925

Theology brought them together in a search for doctrinal agreement through the Faith and Order movement, beginning at Lausanne, in 1927.

All these movements toward unity converged at Amsterdam, ^{in 1948} to ~~find~~ ^{give} concrete organizational expression ~~of~~ to Christian unity in the form of the W.C.C. And by then so great was the momentum toward unity that it broke through beyond the traditional boundaries of Protestantism, and included 40 representatives of the Orthodox Churches among the 589 official participants at the organization of the W.C.C. The Orthodox Eucharist was celebrated during the Assembly.

What is this World Council of Churches? What has it done?

It is a Council, not a Church, ^{with} It cannot legislate for any of its member churches, nor act for them, unless requested to do so.

~~It is a fellowship of churches, practicing in solidarity and unity. Its members include the ancient Ecumenical Patriarchate of Constantinople, and its sister patriarchates of Alexandria, Antioch, and Jerusalem; the great national churches of India, the Middle East, and Japan; a Church of India has a minimal, but meaningful presence in the composition of churches major Protestant bodies of the U.S.; the minority churches of Latin America; the new young churches of Africa, Asia, and Latin America.~~

It is an instrument of communication and cooperation among the world's many different churches, helping them in their efforts to find common ground & agreement on such issues as the unity of the Church & Jesus Christ and its mission in the world.

Global Council: -

It is a fellowship of churches, practicing in solidarity + mutual aid.

~~It is composed of churches~~

Since it is not a church itself, it has only a minimum creedal basis. Only such churches may be members which "confess the Lord Jesus Christ as God and Saviour, according to the Scriptures, and therefore seek to fulfill their common calling to the glory of the one God, Father, Son and Holy Spirit."

Beyond that there is liberty, in love, for all member churches. The spirit was best expressed, perhaps, by a Chinese Christian who put it this way: "Let us ~~agree~~ ^{agree} to differ, but resolve to love."

116 Central Committee of 100. 75 Protestants
17 Orthodox

- (The Parts: -
- 26 Lutherans
 - 15 Presbyterians
 - 12 Anglicans
 - 21 Methodists
 - 10 United Churches
 - 3 Baptist
 - 4 Congregationalist
 - 1 or 2 others

Which master is the World Council of Churches serving . . .

Karl Marx or Jesus Christ?

By JOSEPH A. HARRISS

BIBLE-TOTING Masai tribeswomen, necks ringed with ceremonial beads, bearded Russian Orthodox bishops and sari-gowned women from Sri Lanka were among the colorful throng of delegates attending the last Assembly of the World Council of Churches (WCC) in Nairobi, Kenya, in 1975.

Almost half of the delegates who gathered there were from Third World countries, and the speeches reflected a militant anti-Western mood. Michael Manley, then prime minister of Jamaica, was applauded when he called for peoples' democracies to replace capitalist states.

The 18-day conference heartily endorsed the WCC's Program to Combat Racism, which gives money to a variety of political organizations, including revolutionary guerrilla movements. It urged the

creation of a program to challenge corporations accused of exploiting the Third World. And it denounced South Africa's intervention in Angola, overlooking the fact that the Soviet Union was engineering the arrival of thousands of Cuban troops in Angola.

All in all, the Geneva-based ecumenical organization made clear its preference for social concerns over purely religious ones. It showed that its approach to solving the world's ills owes almost as much to Marxism as to Christianity.

Still, countless World Council supporters were shocked in August 1978 when the WCC announced that its Program to Combat Racism had given \$85,000 to the Patriotic Front, a Marxist guerrilla organization then fighting the white-dominated regime in Rhodesia. At the time of the grant, the Patriotic Front had murdered 207 white

civilians and 1712 blacks, and only weeks before had slaughtered nine white missionaries and their children. London's *Daily Express* headlined: "Blood Money—Rhodesian mission killers get cash aid—courtesy of world's churches." The Salvation Army, a founding member of the WCC, suspended its membership in protest, as did the Irish Presbyterian Church, which called the grant "racism in reverse."

High Hopes. The World Council of Churches, today representing 400 million believers, was founded in 1948 in the hope of uniting the world's fragmented Christian churches. But its increasingly aggressive involvement in politics and its financial support of violence have made it a factor of division rather than unity.

The irony is tragic, for the organization is capable of much good. The World Council has helped millions of victims of wars and natural disasters. More than two million refugees have been resettled thanks to WCC funds.

But the council has been focusing its attention more and more on political matters. This change can be attributed to two main causes:

First, its initial goal of Christian unity withered over the years, as the doctrinal differences among the various churches proved to be unyielding, and the largest Christian church of all, the Roman Catholic, refused to join. The organization then shifted to "secular ecumenism." Church unity, the

World Council's leaders argued, would be furthered by overcoming mankind's economic, racial, educational and other social ills and problems.

The second reason for the change is the WCC's altered composition. At the council's founding assembly in Amsterdam, churchmen from the Third World made up only a small percentage of the voting delegates; at Nairobi, they amounted to almost half. Of the 301 member churches, only 28 are American.

The Third World viewpoint is incarnate in General Secretary Philip Potter, a 61-year-old West Indian Methodist clergyman. Potter, who presides over a staff of nearly 300 from some 40 countries, makes no bones about his anti-Western, anti-capitalist attitude in his writings and speeches. He is fond of citing Marxist writers. He also admires black-power advocates like Stokeley Carmichael and Malcolm X.

Predictably, many WCC senior staff officers share Potter's views. Says Uruguayan Emilio Castro, head of the council's Commission on World Mission and Evangelism, "The philosophical basis of capitalism is evil, totally contrary to the Gospel."

A logical result of the WCC's evolution into high-profile social activism is the Program to Combat Racism (PCR), which had a budget of \$1 million last year. An official of the PCR is Prexy Nesbitt, an Ameri-

can who came to the WCC from Washington's Institute for Policy Studies, a leftist research organization dedicated to radically changing U.S. political and economic life.

Grants from the PCR's Special Fund, to which donors make specially earmarked contributions, are supposed to be used for humanitarian activities. And, since 1970, the PCR has officially given over \$5 million to more than 130 organizations that are ostensibly fighting racism in some 30 countries. But nearly half of that money has gone to guerrillas seeking the violent overthrow of white regimes in southern Africa. That has included the Soviet-backed MPLA of Angola (\$78,000), the Marxist FRELIMO in Mozambique (\$120,000), and SWAPO in Namibia (\$823,000), which is Russian-supplied and Cuban-trained.

Blind Eye. Africa is not the only area favored with PCR manna to fuel organized social agitation. Special Fund money has gone to Aborigines in Australia, Eskimos in Canada, Koreans in Japan, Moroccans in France, and to Haitians, Chicanos, and farm workers in America.

The WCC seems to be making a special effort in the United States, where, PCR director Anwar Barkat says, "racism is the predominant reality." Nearly 40 American groups have received a total of \$672,500. Among the recipients:

- The National Conference of Black Lawyers, an affiliate of the

International Association of Democratic Lawyers—a group listed by the CIA as an international Soviet-front organization.

- The American Indian Movement, which, according to a 1976 Senate Internal Security Subcommittee report, has ties with Cuba, China, the Irish Republican Army, the Palestine Liberation Organization and the U.S. Communist Party.

- The Center for National Security Studies, a leftist organization that monitors the CIA and the FBI and advocates further restrictions on American intelligence operations.

Incredibly, not a cent of PCR money goes to dissident groups in the Soviet Union, where the government practices overt repression of ethnic and religious minorities such as Lithuanians, Ukrainians, Moslems and evangelical Christians. Marxist governments in general—and the Soviet Union in particular—get kid-glove treatment by the WCC.

Usually so articulate on human rights, the WCC turns a blind eye to the plight of Ethiopia, where the Marxist government has summarily executed over 10,000 persons for political reasons and closed more than 200 churches. When the WCC Executive Committee got around to mentioning the Soviet invasion of Afghanistan, two months after the fact, it said merely that the move had "heightened tension"; in the same communiqué, it went out

of its way to express "serious concern" over the NATO decision to deploy new missiles in Europe.

WCC officials justify the lack of public criticism of Soviet human-rights violations by arguing that, with the Kremlin, private approaches are best. In fact, the few polite inquiries the WCC has sent to Moscow—about trials of Russian religious dissidents, for example—have had no visible effect.

The council also contends that not criticizing the Russians ensures that the Russian Orthodox Church will not resign from the WCC in protest. But being gentle with the Kremlin is a high price to pay for the continuing membership of the Russian Orthodox delegation. As Bernard Smith, head of Britain's Christian Affirmation Campaign, asks, "Is this an admission that the WCC is being blackmailed into silence by the Russians? Or does it mean that the WCC is a willing partner to a private arrangement by which the Russian delegates agree to retain their seats provided there is no criticism of the Soviet Union?" Either way, Russian membership effectively neutralizes WCC criticism of socialist countries.

Even before the Russians were admitted to the WCC in 1961, Martin Niemöller, a leading West German theologian who was involved in the long negotiations, asked, "Is there really a church there or only a propaganda instrument? Is the Russian church a ser-

vant of Stalin first or of Christ first?"

After years of delay the Kremlin authorized the admission of the Russian church to the WCC at the height of Khrushchev's determined persecution of Russian Christians, one of the worst in the history of the Soviet Union, when over 10,000 Orthodox churches were forcibly closed. Allowing the Russian church to join the WCC tended to camouflage that action and forestall outside protests. Judging by the results, it was a shrewd move.

Soul-Searching Time. The WCC today faces a growing backlash. It began with Protestant laity, who have been voting with their feet and their pocketbooks. The United Presbyterian Church, which gives more per capita than any other American WCC affiliate, has lost nearly one million members in the last decade. As one Presbyterian lay representative has observed, "We hear deep resentment about the World Council from many church members. They simply feel that the WCC is dominated by people with a leftist ideology." Financial support by U.S. congregations for activities like the WCC has dropped drastically, to less than half of what these activities received in the past.

The grass-roots backlash is now gaining the support of theologians and professional churchmen. Lutheran theologian Richard John Neuhaus, for instance, says, "The WCC has almost become an anti-ecumenical organization by using

social and political criteria to distinguish good guys from bad guys. This creates much sharper divisions in the church than any of the old denominational and doctrinal problems did." Says West Germany's Peter Beyerhaus, head of the International Christian Network, "If we don't succeed in bringing the WCC back onto a course that represents its true calling, it would be far better to simply dissolve it."

Plans are now being made for the WCC's Sixth General Assembly, scheduled for July 1983, in Vancouver. This, say many church authorities, is the time for the council to

search its soul and rediscover its ecumenical purpose. This time, instead of leaving the entrenched WCC bureaucracy free to determine the assembly's results beforehand, member churches need to take the initiative.

The world's Christians today generally agree that the church must be present with its unique witness on the troubled international scene. For the best example of how to do that, however, WCC officials need turn not to Karl Marx but to Jesus Christ.

✻ For information on reprints of this article, see page 192 ✻



Heads and Tales

ONE MUGGY SUMMER, editors at the Louisville *Courier-Journal* titled a weather column: "Of Humid Bondage."

THE WASHINGTON *Post* ran an editorial about the government's prohibiting people from knitting, doing crewelwork, or otherwise fabricating garments for sale in their homes. The headline read: "Crewel Punishment."

A YOUNG WOMAN caused a chain-reaction accident on a California freeway when she drove down the highway in her convertible with the car's, as well as her own, top down.

A newspaper reporting the incident used the headline: "Bares 2, Rams 10."

—Sandy Cooley, New Holstein, Wis., *Reporter*; quoted by Ron Leys in *Milwaukee Journal*

GOVERNMENT OFFICIALS are changing their relationships with distant spouses according to an article in *The Wall Street Journal* headlined: "Some U.S. Jobs Turn Strong Marriages Into Weekend Ones."



A MAN told how things are when his wife's away: "The whole house seems so empty. Except the sink—that's full of dishes."

—Earl Wilson, Field Newspaper Syndicate

2. "And Jesus came and said to them, 'All authority in heaven and on earth has been given to me.'"

Karl Barth writes in his exegetical study of this passage that "...the Great Commission certainly is the most authentic of Jesus' sayings."⁴ This understanding is important if the Church is to see Jesus as the resurrected Lord who has conquered death and who now returns with authority and power to direct his disciples in mission. This appearance by the resurrected Jesus must be seen as a real "space and time" event in his earthly ministry. The question of Jesus' authority can only be comprehended in the light of his triumph over sin and death. It is this victory that gives Jesus "all authority" to command his followers to go forth in mission. This authority is limitless, and is the key to understanding Matthew's gospel, i.e., picturing Jesus as the one Messiah who announces the coming of the Kingdom of the Lord. Jesus' power (exousia) extends beyond all bounds, i.e., to heaven and over all the earth. His concern includes all creation. The Church is, therefore, challenged to see the universal nature of her Lord and his calling. Leslie Newbigen writes, "The authority of Jesus cannot be validated by reference to some other authority which is already accepted," it stands alone when seen through the eyes of faith.⁵ Jesus' announcement of his authority reveals the cosmic dimension of God's rule, upon which all else rests, and that which the Church is called to confess and recognize as the only legitimate source of truth and power in the world.

Ecumenical efforts today by world churches, e.g., through the WCC, can take heart, for in Jesus' proclamation of his

authority, a unifying element can be found. The world, and therefore all churches, are under one authority, i.e., Christ. With Christ as the one head of the universal Church, Christians the world over are called to unity in work and worship. Schism and lack of co-operation between churches deny Christ's rightful authority and the manifestation of his Kingdom. The Church's integrity is at stake when it fails to work toward and develop a unified witness which acknowledges Christ as the one Lord of all. Perhaps Christians today should re-examine mission efforts in the light of Christ's uniting and saving authority.

3. "Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

The risen Christ now issues his mandate to mission. The disciples are not to sit idly by and wait for him to return at a future date. They are commanded to "Go." Matthew uses the Greek word porreuthentes, which means "to depart, to leave, to cross boundaries." This includes crossing sociological, cultural, racial, linguistic, and geographical boundaries.⁶ This aspect of missionary work is vital if the good news of the gospel is to be proclaimed universally. A static church is a dying church. The Church of today must take an active role in going out in faith to those who have not recognized Christ as the one Lord and Saviour of all humanity. This is not a passive posture. In fact, the act of "going" is not always the most secure thing to do. Many times it involves risk and sacrifice. One need only look to the life of Jesus, as sent by God, to see the cost involved in going out to unfamiliar places and peoples. Jesus' command to "go" is a challenge which the church can hardly

overlook when it considers the nature of its mission. This mandate helps to restrain the church from becoming introverted and only concerned with ecclesiastical affairs. It would be good to remember Dietrich Bonhoeffer's comments about the Confessing Church in Germany at the end of World War II. He said:

This church has only fought for her self-preservation as if she were an end in herself, and thereby has lost her authority to proclaim the reconciling and redemptive word for humanity and the world.⁷

Jesus, however, does not just send his followers out aimlessly. He gives them an objective. He commands them to "make disciples of all nations." Many missiologists have used this mandate as the motive and basis of the missionary enterprise. It is sad to say that all too often this verse has been too narrowly interpreted so that dividing walls have been erected rather than broken down between peoples. What does it mean to make a disciple? Is evangelization the only form of mission? Does it matter if a new convert is a Protestant or Catholic disciple? Should "soul-winning" and the taming of "heathen trophies for Christ"⁸ be the only mission concern of the church?

In his essay entitled "God's Word and the Aim of Christian Mission," Everett Tilson cautions the Church against validating its missionary endeavors on selected Biblical commandments, e.g., Matt. 28:18-20, to the exclusion of other passages.⁹ Tilson feels the making of disciples is not the only concern that should occupy the church's missionary efforts. Leslie Newbigin makes mention of the fact that the justification of missions on the basis of particular verses, i.e., without a balanced view of

Scripture, has been both a hindrance and an embarrassment in the spread of the gospel.¹⁰

When the Church, therefore considers what it means to "make disciples," there is very little dispute over the fact that it should be done. The problem lies in the method by which this can be accomplished. In the past, Catholic missiology has tended to emphasize making a loyal Catholic first, and then a mature Christian.¹¹ This is somewhat analogous to the present day approach of the Church Growth School led by Donald McGavran focusing on first discipling new converts, and then perfecting them. Protestant missions, on the other hand, have often laid stress on individual conversion.¹² In any event, history has shown us that ethnocentric and ecclesiocentric biases must be cast aside. The making of Christian disciples is to transcend cultural barriers as Jesus did during his ministry to Samaritans and Gentiles. As Tilson writes,

If there is one belief to which the New Testament comes close to bearing unanimous witness, it is the divine impatience with all formal straitjackets. God is far more concerned with the reality and integrity of man's witness than he is with its pedigree of form.¹³

One other approach to making disciples which I feel compelled to mention at this point, which seems to take Jesus' whole ministry to heart is Paul Crow's "mission and evangelism as presence."¹⁴ By balancing Jesus' command to "make disciples" with other Scripture, e.g., John 1:14a, Crow takes a much more incarnational approach of reaching others in faith. Listening, risking, and sharing with others in their struggles is his way of giving integrity and power to the gospel message which Jesus instructs his followers to teach to new disciples. This method of discipling

breaks down hostile barriers, opening doors to "all the nations." When this is done, the need and urgency of sharing the good news of God's Kingdom with others through Christian witness is revealed.

Jesus also commands his followers to baptize new disciples in the name of the "Father, and of the Son, and of the Holy Spirit." This is extremely important for two reasons. First of all, baptism is a sign and seal of God's love toward us. By being baptized, one is initiated into the faith community, i.e., the Church. Discipleship is not seen in individualistic terms, but always in terms of community. It is a sign of unity and of solidarity with him who was crucified and rose again so that we may be part of his kingdom. As Johannes Verkuyl writes, this baptism "affirms one's passage from the realm where one is held captive by sin, death, and demonic powers to the realm of the messianic kingdom."¹⁵

Secondly, the Trinitarian form of baptism prescribed by Jesus reveals to us the nature of God's relationship with people. It is one of love, grace, and fellowship. It directs the Church to stay away from anthropocentric and ecclesiocentric models for mission. In this formula, Jesus reveals that all mission efforts are God's mission, and not ours. It calls the Church to a unified mission under God's authority. Just as God has sent his Son, and the Holy Spirit to this earth, so he sends us into the world, guided by the teachings of his Son, and empowered by his Spirit to fulfill his divine will.

Bishop Leslie Newbigin has written numerous books calling for a serious study of the Trinity and its meaning for the church's mission. One such book entitled The Relevance of the Trinitarian

Doctrine for Today's Mission (1963) reflects the concept of the "missio Dei" developing out of the Willigen Conference of 1952. Taking a unity in diversity approach, Newbigin uses the Trinity as a mode of mission for today's Church. He calls the Church to a "proclaiming" of the kingdom of God the Father, a sharing of the Son through "Presence," and the 'bearing the witness" of the Spirit through action.¹⁶ I find this perspective very refreshing. Although room does not allow for a lengthy discussion of the implications of Newbigin's formulation, I do believe it does take seriously the ecumenical, evangelistic, and social action aspects of the Church's mission.

4. ...teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.

While the making of disciples is important, Jesus directs his followers to not stop there, but to continue working with new disciples in the role of a teacher. This has wide-spread ramifications for the Church's mission today. No longer can the Church send out missionaries with the sole purpose of encouraging people to "raise their hands in an evangelistic campaign." just so they can move on to a new area. Jesus' "teachings" demand more of the Christian witness. Time, self-sacrifice, and prolonged service might be required. An effective missionary method must be sought which stresses both proclamation and presence. The Church can ill afford to take this task lightly when the building-up of the Kingdom of God has been commanded by Christ.

One possible way of combining Jesus' commands to make disciples, as well as baptize and teach them is through worship. Alan Walker writes, "The Christian Church possesses no greater instrument for

mission than worship."¹⁸ In worship, people encounter God, and yet, it starts where the people are. Through worship, the proclamation of the Word and the sacraments can be used as valuable teaching tools. Although problems exist on how this should be done (i.e., different understandings of the Eucharist), the Church should always be mindful that God reveals himself in a number of ways to his people, e.g., through the Trinity. God speaks to us through people, as well as different cultures and traditions. One thing, however, remains constant. God wishes all to come to know his saving and liberating authority which proceeds from him alone. It is upon this authority that Jesus promises his presence with his Church, i.e., worshipping community, until the "close of the age." It is therefore with confidence that the Church can move out in mission teaching, baptizing, and making disciples for her Lord.

5. Summary

The Church of today can scarcely afford to ignore the Great Commission mandated by Jesus years ago. More than ever, there is a need to reach the growing numbers who have never heard the good news of the gospel. This task will not be easy. We are, however, given hope, for it is our risen Lord who has gained all authority in heaven and on earth, who sends us out and promises his steadfast presence with us at all times. As this paper has shown, this authority is a unifying power which reconciles us to God and to one another, so that others may come into his presence. Christ's Church is a mission Church which moves forward and outward in all ages. We are commanded to "go." As Dwight L. Moody said at Mt. Hermon (1886), "All should go, and go to all."¹⁹

Footnotes

¹C. Peter Wagner, Church Growth and the Whole Gospel (San Francisco: Harper & Row, 1981), pp. 1-15, 50-64.

²Charles M. Laymon, ed., The Interpreter's One-Volume Commentary on the Bible (Nashville: Abingdon, 1970), p. 643.

³Johannes Verkuyl, Contemporary Missiology, trans. by Dale Cooper (Grand Rapids: Eerdmans, 1978), p. 104.

⁴Ibid., p. 109.

⁵Lesslie Newbigin, The Open Secret (Grand Rapids: Eerdmans, 1978), p. 16.

⁶Verkuyl, p. 107.

⁷Paul A. Crow, Jr., Christian Unity: Matrix for Mission (New York: Friendship Press, 1982), p. 48.

⁸J.W. Mahood, The Art of Soul-Winning (Cincinnati: Jennings & Rye, 1901), p. 18ff.

⁹Everett Tilson, "God's Work and the Aim of Christian Mission," in Christian Mission in Theological Perspective, ed. by Gerald H. Anderson (Nashville: Abingdon, 1967), p. 221.

¹⁰Lesslie Newbigin, A Faith for This One World? (New York: Harper & Bros., 1961), p. 76.

¹¹Norman A. Horner, Cross and Crucifix in Mission (New York: Abingdon, 1965), p. 27.

¹²Ibid., p. 26.

¹³Tilson, p. 231.

¹⁴Crow, p. p. 49.

¹⁵Verkuyl, p. 107.

¹⁶Newbigin, The Open Secret, p. 62.

¹⁷C. Peter Wagner, Frontiers in Missionary Strategy (Chicago: Moody Press, 1971), p. 22.

¹⁸Alan Walker, The New Evangelism (Nashville: Abingdon, 1975), p. 66.

¹⁹Verkuyl, p. 15.

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LATEST

Trio set to leave consulate

Daily News
Reporter

THE British consulate sit-in by three men was due to come to an end today when the Government withdrew arrest orders against the trio who have sought refuge there since September 13.

A spokesman for the legal team representing the trio, Mr Archie Gumede, Mr Billy Nair and Mr Paul David, said he had been informed by a Government spokesman that all orders under Section 28 of the Internal Security Act had been withdrawn.

"We are now making arrangements to take the three men out of the British consulate."

The three other men who were in the consulate but who left and were arrested on October 6, Mr George Sewpershad, Mr M.J. Naidoo and Mr Mewa Ramgobin, are to be released.

UDF spokesman Dr Farouk Meer said the releases and the transfers were baffling.

"We do not know what this means, said Dr Meer. The men were detained on the eve of the elections of the Coloured House of Representatives in August.

A police spokesman in Pretoria said a statement would be made.

Lawyers acting for the other detainees, including the treasurer of the UDF, Mr Mewa Ramgobin, who with Natal Indian Congress president, Mr George Sewpershad and the vice-president, Mr M.J. Naidoo, are being held at the Pietermaritzburg Prison, were anxiously awaiting developments.

Mr Swart said there was a growing reaction overseas to such issues as detentions and forced removals and one could not discount this pressure as a reason for a less harsh attitude on the part of the Government.

The Natal leader of the New Republic Party, Mr Derrick Watterson, said it was a sad indictment on South Africa that President Reagan was even able to claim he had had a part in obtaining the release of the detainees.

Daily News Reporters

THREE executive members of the United Democratic Front and two Azanian People's Organisation leaders were released from detention in Johannesburg today in a move that caught leaders of the organisations by surprise.

The two Azapo leaders are Mr Muntu Myeza and Mr Haroon Patel, who were released along with UDF members, Dr R.A.M. Saloojee, Mr Popo Molefe and Mr Terror Lekota.

This follows the weekend release of 16 trade unionists and community leaders — five of them on bail of R2 000 each. Police today issued their names.

The first 11 detainees were: Mr Jerome Kodisang, Mr Vusi S. Siluma, Mr Kopeng O. Bophela, Mr Joseph T. Mashimbye, Mr Christopher Dlamini, Mr Bangilizwe M. Solo, Mr Guy J. Burger, Mr Phiroshaw Camay, Mr Victor L. Kgobe, Mr Khanyelani J. Dlalisa and Mr Ernest Z. Ndlovu.

Another five have been charged and released on R2 000 bail each. They are Mr Thamsanga Mali, Mr Oupa Ephraim Monareng, Mr Thembu Nontlantane, Mr Moses Mayekiso and Mr Peter Magoba.

Meanwhile, Opposition politicians have slammed the Government for allowing President Ronald Reagan to claim credit for achieving the release of the 16 detainees at the weekend.

Progressive Federal Party Natal leader Mr Ray Swart said it was unfortunate if it took such outside intervention to force the Government to change its ways.

Three other detainees, Dr Essop Jassat, president of the Transvaal Indian Congress, and two executive committee members of the Release Nelson Mandela Campaign, Dr Aubrey Mokoena and Mr Curtis Nkondo, have been transferred to Pietermaritzburg in a move even more baffling for UDF leaders.

Spokesman for a firm of attorneys in Johannesburg, Priscilla Jana and Company, confirmed the release of the three UDF men and the transfer of the other leaders.

Friday Afternoon
7 December 1984

Dear Joe and Grace,

Your card arrived yesterday, Joe. Good to hear from you and glad you made it back to Princeton OK. And thank you so much for mailing all those cards for us. It was great to see you again and have you in our home. Just wish the circumstances could have been different. We can understand how your worry and concern over Calvin must grow as the weeks roll on and with the distances so great.

Wednesday I chatted with Colonel Erasmus for nearly an hour in his office. I left a letter with him requesting another visit which he indicated would be unlikely. But then as I drove in the driveway at home Nancy came out saying she'd just received a call saying my request would be granted for Friday morning at eleven. I have just come from seeing Calvin now.

Your son looks very good. And his attitude seems good. He's still growing his beard, his hair was cut and he was clean. When I asked if he'd lost weight he said "yes, about two kilos but then I gained back another half kilo." He said he'd been exercising, then slacked off but now is back at it. He looked very good.

Calvin has no fellowship with other inmates and commented on how he feels disorientated at times, "especially like now," he said, "when I come out here to this room to see you." I relayed to him what you'd said to me, Joe, of how important it is for him to "think furiously so his mind won't go stale." He was most eager to hear news from outside and after our initial "hellos" he immediately asked if I'd heard from you. Your card had just come so I told him about that. He seemed a bit disturbed about the possibility of you coming over, Grace, and told me to "try to discourage her coming now; if she could wait until things turn that would be better."

I asked if he felt alot of loneliness, and yes, he does. But he seems to be coping well. He's been doing some yoga and meditating. And he talked about how he finds himself doing alot of self-examination, sorting and focussing in his life. He appeared to be developing plans and setting goals. He said, "escape here comes through sleep and I try hard to avoid that by keeping things as normal as possible and occupying my day with constructive thoughts, reading and exercise."

The colonel also gave permission to bring in books or a game for Calvin. So Fiona included some Reader's Digest magazines and a couple devotional books with the food which I brought in. Writing material is not allowed. Calvin asked me to send in a book from his office called "How To Read A Film" which we'll include with the next food parcel. He's also trying to get permission to practice guitar. If that is granted we'll send one up. I asked if he'd received the previous package Fiona delivered with about fifty rands worth of articles, including a track suit to wear. But he has not yet received it even with Fiona's persistency in trying to follow it up.

What was most encouraging of all for me was to hear Calvin say, "I'm pretty positive this will get wrapped up all right and I'll be in the clear... I'm going to come out OK." And he said this without any hint of trying to convince himself or me. It seems to be his genuine feeling and attitude.

How I wish I could write more. But this was the extent of our visit. And, as you know, a bit cumbersome with the guards sitting in. But I came away feeling reassured and grateful. As far as we know, Calvin is the only one of the hundreds of detainees who has had a visit. So this little step has been big. But more than this, I hope you are reassured that Calvin is well.

I've enclosed some newspaper clippings as you requested, Joe. Fiona says she's sent those pertaining to Calvin in particular so I'll keep mine here but send the rest. We hope all your work there at Princeton goes well. You and your whole family are daily in our prayers and we believe God is handling them well.

Calvin said to send his love to you three. And we do too.

Affectionately,

AN EMERGING PARADIGM FOR MISSION

David J Bosch

INTRODUCTION

A brief survey of the southward shift of Christianity and the decline of the Church in the West. The power base - also ecclesiastically - remains, however, in the West. This makes it difficult for Western Christians to realize that - since the early 20th century - we live in a new era of world history. Where Christians in the West do begin to realize this, one of three reactions is possible: (1) Giving up mission (2) Re-affirming traditional mission, or (3) Redefining mission. Some examples of the last reaction are discussed.

A re-evaluation of mission has to be done in three areas.

I. TOWARDS A MISSIONARY THEOLOGY

In the West theology tended to be a luxury of the world-dominating Church. It became (after the first 3 centuries) increasingly monolithic, exclusivistic, and unmissionary. The result was "Christendom". This was also the kind of theology exported to Third World churches, but today there are reactions against it. (e.g. liberation theology, inculturation)

We need, however, a redefinition of theology; we need a theology which is:

1. dialogical (truth is truth-as-encounter),
2. a theology of the laity;
3. a theology of costly discipleship, which has been part of

the experience of Third World Christians for a long time but which the West had lost in the time of Constantine.

II. RELATIONSHIP BETWEEN FIRST AND THIRD WORLD CHRISTIANITY

We have only recently (because of ecumenical contacts) begun to discover the extent of diversity among Christians, and to appreciate this as a manifestation of a faith that takes the Incarnation seriously. Western Christians experience difficulty

1. with accepting (that in the West, too, the Church is still in the process of becoming contextualized;

By 1965 1/3 of all Christians were in non-western world.

1900 1 out of 20 } in Asia was
1950 1 out of 20 } kn.

80% of RC bishops in 3rd world are indigenous.

"The time has come to talk about a missionary basis of theology, not a Biblical basis of missions."

More have died for the faith in this century than in all previous 19th centuries

2. with leaving Third World Christians complete freedom to do theology;
3. with the reaction against Western theology (cf. Liberation Theology).

We should, nonetheless, accept this, and also hear Third World Christians address us on issues such as

1. Dualism: the Greek influence on us is far-reaching;
2. Spiritualism: we tend to spiritualize everything or, alternatively, recognize only the physical (two types of Monophysitism);
3. Intellectualism: The emphasis is on conceptualization, on "writing" rather than "doing" theology; *description not definition, - but this is only supplemental, it is ambiguous and needs a parallel conceptualization*
4. Individualism: the individual stands alone before God; community is often neglected.

All this does not suggest an exchange of a West-dominated theology for a Third World-dominated theology, but a creative tension between "local" and "catholic" theologies.

III. CONCILIAR AND EVANGELICAL THEOLOGIES OF MISSION

Neither the absolutization of one of these approaches, nor a nice balance between the two (left and right feet marching in time) presents a solution. We have to find a way beyond these "solutions":

1. For the sake of the Church, its Lord and its mission:
 - a. Both polarization and nice balance are "answer"-theologies (Koyama);
 - b. They present stumbling-blocks to acceptance of the Gospel;
 - c. They result from : (i) our belief that we can go it alone;
 - (ii) our self-sufficiency.

The answer is not "listen to the Bible" - it is our listening to the Bible that divided us.

2. Because of the need of the hour:

The optimism of earlier decades is gone. People react to the present crisis by adopting one of three options:

- a. the "Pharisee" option: e.g. survival preparation; *enjoy what we own.*
- b. the "Zealot" option: taking the course of history into their own hands
- c. the "Sadducee" option: feathering their nests in the name of religion.

Jesus followed another way, and so should we

- a. by being concerned about justice;
- b. knowing that we will not usher in the Kingdom;
- c. accepting that crisis is something normal for the Church.

*17 million children die of hunger each yr. By 1990 - 35 million.
1 million is spent each minute on armaments.*

- (vii) To call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings.

IV. AUTHORITY

The World Council shall offer counsel and provide opportunity of united action in matters of common interest.

It may take action on behalf of constituent churches in such matters as one or more of them may commit to it.

It shall have authority to call regional and world conferences on specific subjects as occasion may require.

The World Council shall not legislate for the churches; nor shall it act for them in any manner except as indicated above or as may hereafter be specified by the constituent churches.

V. ORGANIZATION

The World Council shall discharge its functions through the following bodies:

- (1) An Assembly which shall be the principal authority in the Council, and shall ordinarily meet every five years. The Assembly shall be composed of official representatives of the churches or groups of churches adhering to it and directly appointed by them. Their term of office shall begin in the year before the Assembly meets, and they shall serve until their successors are appointed. It shall consist of members whose number shall be determined by each Assembly for the subsequent Assembly, subject to the right of the Assembly to empower the Central Committee, if it thinks fit, to increase or diminish the said number by not more than twenty per cent. The number shall be finally determined not less than two years before the meeting of the Assembly to which it refers and shall be apportioned as is provided hereafter.

Seats in the Assembly shall be allocated to the member churches by the Central Committee, due regard being given to such factors as numerical size, adequate confessional representation and adequate geographical distribution. Suggestions for readjustment in the allocation of seats may be made to the Central Committee by member churches, or by groups of member churches, confessional, regional or national, and these readjustments shall become effective if approved by the Central Committee after consultation with the churches concerned.

The Assembly shall have power to appoint officers of the World Council and of the Assembly at its discretion.

The members of the Assembly shall be both clerical and lay persons—men and women. In order to secure that approximately one-third of the Assembly shall consist of lay persons, the Central Committee, in allocating to the member churches their places in the Assembly, shall strongly urge each church, if possible, to observe this provision.

- (ii) A Central Committee which shall be a Committee of the Assembly and which shall consist of the President or Presidents of the World

bership in the Central Committee shall be distributed among the member churches by the Assembly, due regard being given to such factors as numerical size, adequate confessional representation, adequate geographical distribution and the adequate representation of the major interests of the World Council.

Any vacancy occurring in the membership of the Central Committee between meetings of the Assembly shall be filled by the Central Committee upon the nomination of the church or churches concerned.

The Central Committee shall have the following powers:

- (a) it shall, between meetings of the Assembly, carry out the Assembly's instructions and exercise its functions, except that of amending the Constitution, or modifying the allocation of its own members;
- (b) it shall be the finance committee of the Assembly, formulating its budget and securing its financial support;
- (c) it shall name and elect its own officers from among its members and appoint its own secretarial staff;
- (d) the Central Committee shall meet normally once every calendar year, and shall have power to appoint its own Executive Committee.

Quorum. No business, except what is required for carrying forward the current activities of the Council, shall be transacted in either the Assembly or the Central Committee unless one-half of the total membership is present.

VI. APPOINTMENT OF COMMISSIONS

(1) The World Council shall discharge part of its functions by the appointment of Commissions. These shall be established under the authority of the Assembly in accordance with the Rules of the World Council and the constitutions of the respective Commissions. The Commissions shall, between meetings of the Assembly, report annually to the Central Committee which shall exercise general supervision over them. The Commissions may add to their membership clerical and lay persons approved for the purpose by the Central Committee. The Commissions shall discharge their functions in accordance with constitutions approved by the Central Committee.

In particular, the Assembly shall make provision by means of appropriate Commissions for carrying on the activities of Faith and Order, Life and Work and the International Missionary Council.

(2) There shall be a Faith and Order Commission of which the following shall be the functions:

- (i) to proclaim the essential oneness of the Church of Christ and to keep prominently before the World Council and the churches the obligation to manifest that unity and its urgency for world mission and evangelism;
- (ii) to study questions of faith, order and worship with the relevant social, cultural, political, racial, and other factors in their bearing on the unity of the Church.

first in this area in Protestant Netherlands. Bavinck, decisively chosen as the first Dutch Protestant occupant for this chair, began his teaching at the Free University and Kampen toward the end of 1939 by delivering an imposing inaugural lecture entitled *Christusprediking in de Volkerenwereld* ("Proclaiming Christ to the Nations").

Bavinck's great impact as professor is best measured by the stream of dissertations on missions which flowed from the pens of students stimulated by his teaching. Bavinck never served his students by carefully weighing every line they wrote; the secret of his influence lay in things which are harder to pinpoint. He was a "guru" for his students, an Eastern guru.

In 1955 Bavinck gave up his post at the Kampen Theological School and became full professor at the Free University. The university had offered him a position as teacher of missiology and practical theology. He was now in a position to serve students by his wide pastoral and missionary experience, his psychological insight, and his homiletical gifts. Two of his books *Religieus Besef en christelijk Geloof* ("Religious Awareness and Christian Faith") and *Inleiding in de Zendingswetenschap* ("Introduction to the Science of Missions") attracted attention. Bavinck's careful, delicate analysis of the morphology of religions is striking in the first-mentioned book, so striking, in fact, that the world's greatest scholar in morphology of religion today, Mircea Eliade, invited Bavinck to the University of Chicago to lecture to his students. Bavinck's *Introduction* will continue to be important for its theological principles of missions even though the picture it gives of missionary work in many respects derives from an earlier period and therefore must be supplemented by the work of later scholars.

While a professor Bavinck paid several visits to South Africa. His last visit was in January, 1964 to offer a course for teachers in Bantu theological schools. As I see it, Bavinck did two important things in South Africa: he inspired the Calvinist churches to greater missionary effort among the black Africans, and by his word and example he gently pricked many consciences into seeing the injustice of the "small" and "great" apartheid policy between the races. Perhaps both are needed to combat apartheid in South Africa. At any rate, Bavinck's priestly ability to identify with the feelings of whites and blacks alike led many to closer introspection.

Bavinck's years at Kampen and the Free University placed hundreds of theologians in his debt. His lectures, his informal conversations, and his inspiring example enriched them. A Brazilian student who was studying with Bavinck when the professor had already become extremely fatigued and worn out told me one time, "He doesn't have to say much; just to see him once in a while is for me a fount of inspiration!" Bavinck spoke by his life, his words, and his deeds. And when his power to speak was gone, his life still spoke.

His Departure

A serious kidney ailment had been sapping Bavinck's strength for a long time. Bavinck's second wife, F. van der Vegt, whom he married in 1956, stood by him during this severe time about which few knew.

Bavinck worked while it was yet day and even ventured a trip to South Africa in 1964 as we noted above. Finally his bodily strength gave way and

hospitalization became necessary. The kidney problem clouded his spirit. When he was coherent, he spoke with a love which drives out all fear of death; he told what Jesus meant to him in life and death. At times, while teetering on the edge of unconsciousness, he recalled incidents from the past. Those at his bedside heard him once address some former students in Javanese; at other times he spoke English to black teachers!

As death approached he was conscious and bade farewell, one by one, to the members of his family. Then he bowed his head and died. He died as he lived: a transparent witness of the Light who is eternal.

Hendrik Kraemer (1888-1965) ✓

Childhood Years

Kraemer's ancestors came from Westphalia to Amsterdam after the war of 1870. Kraemer was born in one of the slum quarters of Amsterdam in 1888. He often retold his mother's story about the bullet that flew through his cradle during the "eel-fracas."

Kraemer's father died when he was six, and his mother, who worked to support the family, died two years later. The orphaned Kraemer was placed in a family that strongly identified with the socialist movement's pioneers, Domela Nieuwenhuis and P. J. Troelstra. Kraemer's exposure to this movement is indirectly responsible for his lifelong burning interest in political and social issues. To his dying day he was a follower of the Christian Socialists. Later he was cared for by a family with church contacts. When he was thirteen, he was placed in a Reformed (*Hervormd*) church orphanage.

Conversion

In Kraemer's own words, at age fifteen he experienced a conversion that set the course for the rest of his life. He discovered the Bible as the word of the living God. The very Bible which had been read in the cold, hard, routine style of an orphanage supervisor had now become the means through which he met the Lord Jesus Christ. He was the living Lord and the only rightful owner of people's lives, as Kraemer was so fond of saying. Through this Lord he was born again. Kraemer said of himself, borrowing a vintage biblical term. He received a different vision about God, himself, and human beings. Many times he said that no biblical book had as profound an impact upon him during his youth as did the Acts of the Apostles. He was deeply convinced of the need to carry on the acts of Christ in this world, and he wanted to participate. Impressed by encounters with specific missionaries and with specific missionary publications, he was seized with the desire to enter missionary service.

Meanwhile, the first school of missions in the Netherlands had been established in Rotterdam. At first he was turned down, but somewhat later he passed his entrance exams with honors and was admitted. His phenomenal aptitude had finally come to light.

His meeting with the great leader of the International Missionary Council, Dr. J. H. Oldham, stands out during Kraemer's years at the Rotterdam school. Chosen for his mastery of foreign languages to give Oldham a tour of the Nether-

lands, Kraemer got a fresh vision of world mission from Oldham. It is striking how often such contacts have played important roles in the lives of missionaries.

Young Kraemer was chosen to continue his studies at the university level. He went to the University of Leiden, which was famous for its oriental department, and spent ten years studying Eastern philology and cultural history (1911-1921). The Netherlands Bible Society supported him during this time, for it wanted to send him out later as its language expert. Kraemer studied under the Islamic scholar, Professor Snouck Hurgronje. The professor had great respect for his student's abilities, but he always felt that Kraemer divided his attention too much to become and remain a pure scholar in one area. Snouck Hurgronje was an agnostic, and I can still recall Kraemer simply yet profoundly telling him the good news as the professor approached the end of his life. In 1921, Kraemer concluded his studies with this famous Islamic scholar by writing his dissertation, *Een Javaanse Primbon uit de 16e Eeuw*. Kraemer did something in his dissertation which had never been tried before; he tried to bring some order and organization into the confusing array of Javanese Muslim mysticism. It was a stepping-stone for later similar studies and is still being consulted today.

Kraemer, the Dutch Student Christian Movement, and the World Federation of Christian Students

During many of his student years Kraemer was chairman of the Dutch Student Christian Movement. Both during and after the First World War the movement played a highly important role in Dutch student life and had close affiliation with the World Federation of Christian Students headed by Dr. John Mott. Kraemer had close ties with Mott and became greatly indebted to him. With Kraemer at the head, the members of the movement acted as shock troops for the kingdom of God in the university world. The moral and spiritual influence of the movement has been mighty.

As often happens to students of culture and religion, Kraemer passed through a period of deep spiritual crisis. The skepticism and relativism which had withered so suddenly in his youth revived to threaten his faith. It was his meeting with the missionary-linguist, Dr. N. Adriani, he often recalled, which brought him through the crisis. Kraemer subsequently wrote a book about Adriani, who worked for the Netherlands Bible Society in the Posso region of the Celebes in Indonesia. Adriani was the spiritual father of the Toradja church. Kraemer related his problems with the gnawing skepticism to Adriani; Adriani, in turn, simply confronted Kraemer with the crucified and risen Lord and urged him to give total allegiance to this Lord and his unique and absolute message. From then on Kraemer's loyalty grew considerably.

Kraemer on the Threshold of Active Service

As his study period was coming to a close, Kraemer increasingly thought about his future work and discussed it with the man who was then chairman of the Netherlands Bible Society, Professor P. D. Chantepie de la Saussaye. In the professor's judgment, the times and situation of the Dutch-Indonesian churches demanded more than mere linguistic expertise; the churches needed an advisor to guide them through the stages leading to complete independence. Today we would call such

work *implantatio ecclesiae*. Chantepie de la Saussaye ended his talk with Kraemer by issuing him a challenge: "Kraemer, you must be the man." And Kraemer did become that man.

During this time Kraemer married Hyke van Gameren. How they met is so striking that it bears telling. As editor of the Liberal Student Union newspaper she had written an article describing her postwar feeling that nothing was stable any more. There was nothing to which a person could cling. In his reply in the newspaper of the Dutch Student Christian Movement, Kraemer criticized her "groundless subjectivism." The publicity generated by these articles led to a personal discussion, and the discussion in turn led to marriage. It was not an easy marriage, but a blessed one nonetheless; each gave the other a great measure of support. When Kraemer pressed his physical and psychical powers to their very limits, she stood by him with her support. Kraemer worked too hard for a while during his student days, and he paid for this for the rest of his life by being plagued with long bouts of total insomnia. His wife understood the torment and often revived him by her patient love. On the other hand, he supported her as she passed through frequent periods of deep psychological crisis when she required all his attention. Standing at Kraemer's grave, Arend van Leeuwen once said that in human marriage there is something that transcends the marriage itself. I agree with him and believe that their marriage had a specific role to play in God's plan for them.

Kraemer as a Friend

Kraemer had the gift of being a deep and faithful friend to both men and women alike. Owning and working in a cheerless old printing shop in Solo, Middle Java, was a young Chinese fellow with only an elementary education. Kraemer was struck by his outstanding abilities and personally took it upon himself to contact the University of Leiden to learn its entrance requirements. For a whole year Kraemer tutored the young man so he could pass the tests and enter the university. He was subsequently admitted and became the first oriental professor who graduated from Leiden. His name was Dr. Tjan Tju Som, a professor in Indonesia until he died in 1970.

I recall, too, his deep friendship with Suzanne de Diétrich, who with him directed the Ecumenical Institute in Bossey. He was deeply grateful for her extraordinary contribution to the institute's development, and they were closely knit in their work. The same story of Kraemer's friendship with various men and women could be repeated hundreds of times.

Kraemer in Indonesia

Kraemer worked in Indonesia from 1922 to 1928 and from 1930 to 1935 and in a few brief intermittent stints later. Kraemer knew Islam well and wrote several books on it: his dissertation; his little book, *Het Raadsel van de Islam* ("The Puzzle of Islam"); and his book written in Indonesian, *Agama (Islam)*. Even in the last months of his life he was busily writing down his final thoughts and insights about Islam in a summary book. Kraemer did this in other areas of his interest too, but he did not live to complete his book on Islam. He had become too weak.

Kraemer's knowledge of Islam and the Islamic fellowship is of course

legendary, but what was even more striking was his appeal for Christians not to avoid contacts with Muslims but to seek such contacts and to do missionary work among these people. During his whole active life Kraemer did just that, maintaining many contacts with both simple and highly learned Muslims alike. He began his active service with an intense and packed visit to Cairo, and he never let up. In fact, one year before he died he visited Lebanon to keep up his strong involvement with the Muslim world. He left an example for many of his students to follow. Then too there is Kraemer's work as a linguist. And though it is not possible at this point to go into details about Kraemer's linguistic work for the Netherlands Bible Society in Indonesia, I do want to mention several facets.

First of all, Kraemer realized more clearly than anyone else that the Malesian language would become the lingua franca of an independent Indonesia or a "bahasa Indonesia," as it is presently called. While the Netherlands Bible Society was devoting its major attention to the various regional languages, Kraemer was chiefly interested in producing a fresh translation of the Malesian Bible. Along with the German scholar, Rev. Bode, and Mrs. Bode, Kraemer completed this pioneer effort which later became the foundation for the new Indonesian Bible which is now complete and was made under Indonesian directors.

Second, Kraemer emphasized the need for providing reading material which was relevant to the modern issues facing Indonesia. Although he restricted himself far too much to the subject of planning, this does not detract from the fact that he saw the need and thus made it possible for others to carry out the work and thus fulfill the need.

Another feature of Kraemer's work in Indonesia was his assistance in the churches' drive for independence. Kraemer's studies and advice played an extraordinary role. A summary of his studies which have since become classics can be found in the collection of essays entitled *From Mission-field to Independent Church* (1958).⁷ They concern the Moluccan church, Minahassa church, Batak church, and the churches of East and West Java. Kraemer never despised the imperial church or its leaders, but with his patient and hopeful love he encouraged and inspired them to bend and renew the structures of the church. I shall try to state Kraemer's principles regarding the churches' drive for independence as succinctly as possible.

(1) The church must ever anew be redeemed from her Babylonian captivity. It could be a captivity to colonial authorities, as for example in the regions of Ambon and Minahassa. It could also be a captivity to myths and customs or to ideologies and the religious powers.

(2) Let the church be the church of Jesus Christ, living in total dependence on him and his law and gospel rather than on any other power.

(3) Let the church be no potted plant artificially set in a foreign environment; let her rather grow naturally by wrestling with her surroundings. In this connection, Kraemer continually wrestled with the problem of syncretism and urged what he later called a confrontation with the environment surrounding the church.

7. Hendrik Kraemer, *From Mission-field to Independent Church: Report on a Decisive Decade in the Growth of Indigenous Churches in Indonesia* (The Hague: Boekencentrum, 1958).

(4) Let the obedience which flows from faith cover one's whole life, and let the church so train its members that they live Christianly in all areas of their lives.

(5) Local congregations and regional churches must learn to live in ecumenical alliance with the whole people of God on earth. Dr. Visser 't Hooft strikingly summarized it as "an uncompromising, Christo-centric theology combined with a patient and loving concern for the life of the people who hear the Gospel." This dialectical tension is an apt summary of Kraemer's church-building efforts.

A fourth feature of Kraemer's Indonesian efforts was his work in preparing the Indonesian churches for their mission to a new Indonesia. His work with Dr. Barend Schuurman in founding the theological school in East Java was an attempt, not wholly successful, to develop a *theologia in loco*. Kraemer also established a secondary theological school in Djakarta which in 1953 became a full-fledged theological college. It represented the first attempt to bring theological education to the rising level of training intellectuals. This theological college has always worked and continues to work at a *theologia in loco* as well as at an ecumenical awareness.

Kraemer developed cooperative ventures among churches in many other regions. Along with other Indonesian ecclesiastical representatives he even made an initial try at forming a Council of Churches and Missions. It did not succeed then, but after the Second World War the churches did succeed, without the intervening help of the missions.

An exciting phase of Kraemer's Indonesian activity is summarized in the title of one of his books published in 1933: *De Strijd over Bali en de Zending* ("The Struggle over Bali and the Mission"). The conflict with the government, the subsequent settlement with the resident Jansen, the founding of the Bali church by tying in the East Java churches, and the conflict with the culture specialists Goris, Bosch, and Stutterheim could fill a book. But Kraemer's views can be summarized in two brief points: the church's call to mission is universal, and Bali is gradually coming to feel the influence of Western civilization. Hence, to fail to proclaim the gospel to Bali would be a denial of love.

Kraemer's interest was in no way restricted to the church and its efforts to become independent. He was fully involved in the struggle for national self-expression in Asia. He held a distinguished position amid the tensions developing between the Western imperialist faction and those who sought for Asian national self-expression.

Kraemer's Position during the Time between the Two World Wars

After his thorough preparation in philology and cultural history at Leiden University, Kraemer was ready to be sent out by the Netherlands Bible Society to the Orient to serve as its linguist and to become advisor for churches and mission in Indonesia. He worked there primarily from 1922 to 1935. But he also traveled to many other Asiatic countries during those years. These were not merely casual stopovers; he tried to come to grips with the vital issues in each of the places he visited: Egypt, India, Ceylon, China, Japan, Singapore, Hongkong, and Lebanon.

Anyone who follows his career closely during this time immediately be-

comes impressed with Kraemer's vital and loving concern for what was living and growing in the Asiatic world. His beautiful and incisive surveys in the missionary periodical *De Opwekker*, which he wrote to describe the religious, cultural, and national shifts taking place in India and Indonesia during those years, attest to Kraemer's unbiased openness and interest. For that day his attitude was something completely new. He stood in the very center of the stormy tensions between colonialism and the drive toward national self-expression, and every page that he wrote, every talk that he held, and every public deed that he did give testimony not only to his interest but also to his ardent desire for this drive to end in complete national self-expression. Kraemer was a man who struggled and worked with the peoples of Asia in their attempt to achieve a normal status and determine their own destiny rather than consign it to the colonial authorities. The best description of his position was the criterion he set for it himself: prophetic criticism and priestly service.

Charged with prophetic courage and honesty Kraemer time and again exposed the underlying motives of imperialism, namely, the urge to use other peoples for the sake of the great colonial powers. With prophetic clairvoyance he saw the day coming when the Asiatic peoples would recover their ability to choose for themselves.

Kraemer also assumed the role of the serving priest. He assisted in the push for national self-expression, not only through his help to Indonesian churches becoming independent, but also in offering priestly service for what the colonial government was doing to help the native population. He always said that the West, too, was bothered by a nettling thing in the whole issue of colonialism: it had a Christian conscience which called for service to others and thus was working from within to refute colonialism. Wherever he saw this conscience coming to the surface, he did his best to keep it vibrant and alive.

In those days Kraemer's prophetically critical posture was uncommon. Missionaries did not yet possess it, for in that era they were largely inspired by a pietistic vision of their work. Kraemer not only set the pace by his personal example, but he also did much to nourish the churches and missions. His 1929 lecture entitled *De houding van zending en Christendom in Indië* ("The Relationship of Mission to Christendom in India") is a worthy example of his chastising and nourishing efforts.

Kraemer's testimony gained such wide attention that he finally was in a position where he could forthrightly speak to political and governmental authorities. A striking example is his review of De Kat Angelino's three-part book *Staatkundig Beleid en Bestuurszorg in Nederlands Indië* ("Political Leadership and Administrative Care in Dutch India"). Kraemer devoted two numbers (three and four) in his series of *Koloniale Studiën* ("Colonial Studies") to a thorough review of this book.

De Kat Angelino sang the praises of paternalistic, ethical, and colonial politics. Kraemer hit the bull's-eye with his charge that De Kat Angelino and his allies displayed no real understanding for the power and the right of nationalism. I cite but one passage from his critique:

De Kat Angelino apparently can't stand it that the Orientals view the colonial governors as anything other than noble supporters and unspotted

stimulators of native power. As he sees it, there is only one serious possibility. The administration has the synthesis movement completely in hand. Only it can and may act. Whoever does not work within its harness has forsaken his obligations. He is sterile. But, by Jove, is Gandhi at this moment living in vain?

Gandhi is living proof that in the long run a people can better provide its own redemption than the most well-intentioned colonial government, even though this people does not have an organization as good as the colonial one. Seriously, the well-willed striving of another never measures up to a really aroused creative force. Take careful note: the growing pride and the dominant, constructive work of several nationalistic groups can do much more to bring about a genuine synthesis than all the pseudo-syntheses of the so-called cooperators. I say this in spite of the antithetical aspects which these nationalistic groups display and however much or little they are given to cooperating with the European powers. . . .

Rarely during the colonial period was the actual issue stated so pointedly. Time and again Kraemer pounded on the issue of clarity, and for him clarity meant that the colonial authority, without beating around the bush, steadfastly adhere to the avowed goal of independence. This meant too that the colonial power must give elbow room to those forces and people who eventually would sit in positions of responsibility after independence had come.

Interest in Kraemer's ideas spread beyond Indonesia. It comes as no surprise to note that in 1935 Kraemer was invited to address the first International Student Missionary Conference on the topic *Mission between Imperialism and National Self-Expression*. I, along with many young people from Asia, had the opportunity to attend this conference.

Kraemer's topic was as thorny as it was urgent. But the lines he drew in that lecture left a deep impact on both sides and gave each a much greater sense of direction. Do not think that Kraemer's views made him popular; they did not. Instead his prophetic criticism and his priestly bearing rendered him suspect on both sides. He simply went his own way, however, facing every good and evil rumor free and unafraid like one who knows himself called to be a servant of his Lord.

Kraemer's Position after the Second World War

Both during and after the Second World War it gradually began to appear that the fullness of times which Kraemer had mentioned in 1931 had arrived for the peoples of Asia. Kraemer made a journey to Indonesia with a specific mission in mind. The thunder of the conflicts was shocking everyone in those days, and the unclear policies of the Dutch government had become well-nigh unbearable for all concerned. By fulfilling this mission Kraemer made an important contribution to soothing the tensions and preparing for a transfer of sovereignty.

Perhaps the question arises how Kraemer assessed what the new Asiatic and African nations have done with the freedom they seized. Many of the erstwhile progressives have now become cynics since freedom did not take the course they had desired. Kraemer never degenerated into a cynic as he viewed the history of these young states. He never had any romantic illusions about human

nature and how human beings conduct themselves collectively. Nor did he ever idealize nationalism, for he knew that it could be seized and gobbled up by human egoism and the types of self-eroticism displayed by men like Sukarno and Nkrumah. He knew the ever-present danger of self-intoxication, of exploitation, and of self-glorification. On the other hand, he was not a defeatist. He simply persevered in his prophetic and priestly posture as always. Thus, his attitude to the very end of his life was open, critical, gentle, wise, honest, patient, and loving.

If I were asked to name those Dutchmen who best understood the nationalist drive for self-expression and whose service to the cause was the most pure, I would name three: the socialist D.M.G. Koch, the Jesuit father, van Lith, who was missionary to Muntala, and the missiologist Kraemer. Each in his own way and out of different convictions made his worthy contribution while facing both hostile opposition and admiring approval. Many on both sides were deeply suspicious of each of them, and yet each was also trusted, loved, and respected by those on either side who could feel the hunger and thirst for righteousness and a society of free and equal people.

A Few Brief Notes on the Final Phase of Kraemer's Life

(To save space I shall write these notes in telegram style.)

(1) Kraemer's role in international missions, the ecumenical movement, and missiology and the theology of religions. Kraemer, along with Karl Heim and Karl Hartenstein, was present at the Jerusalem conference of 1928. Joined with Heim and Hartenstein to oppose the tendency to relativize missiology. Against the value-theory of missions. John Mott discovers Kraemer. Kraemer mandated to write a study book in preparation for the next IMC conference. Result: in 1937 Kraemer finished his renowned book, *The Christian Message in a Non-Christian World*, published in 1938.

Some of the book's seminal ideas:

- (a) Emphasized the unique character of the Bible's message. Biblical realism. Bible characterized as "the recitative of God's saving acts in Jesus Christ."
- (b) The relationship between God's revelation in creation and through Jesus Christ. The problem of continuity-discontinuity.
- (c) The young churches in their sociological and religious context.

Kraemer gave the biblical theology of religions and a theology for church-building in this book.

Kraemer at the Tambaram conference in 1938. Much opposition.

Contact and friendship begun with Dr. D. T. Niles and Bishop Kulandran. Another trip to India and Ceylon.

Kraemer's later writings. *Religion and the Christian Faith* (1956) — an elaboration of his theology of religion, an important declaration of Kraemer's views on general and special revelation, also contains Kraemer's analysis and critique of Tillich's theology as well as his struggle with syncretism. His great book, *World Cultures and World Religions, the Coming Dialogue*, published 1960. The book is a veritable storage containing the harvest of years of research and study. For basic information about the religions, extremely valuable. But our study of how religions and cultures develop must continue; the situation is ever

changing. Book still structured along the lines of East-West relationships; thus is somewhat dated; we must now study the worldwide church in a secular setting and the worldwide character of religions.

(2) Kraemer's homefront activity. His outstanding informational work among those at home-base, such as his little books *Waarom Zending Juist Nu?* ("Why Missions Now?"); *De huidige stand van het christendom in Ned. Indie* ("Christianity's Present Status in Dutch India"); and *Ontmoeting van het christendom an de wereldgodsdiensten* ("Christianity's Confrontation with the World Religions").

His work in reviving mission organizations, his influence on the Dutch Reformed church (*Hervormd*) to de-emphasize the ecclesiastical character of its mission. His work to renew the educational aspect of missions. His proposals to dissolve the Missionary Study Council and to alter the design of the Netherlands Missionary Council.

(3) Professor at Leiden University from December 3, 1937 until the outbreak of the Second World War. Inaugural speech on syncretism. Kraemer a nontheologian in a theological faculty.

Kraemer's posture toward theologians and theology. Worked continually as layman among theologians. Always reminded theologians of the danger of failing to accompany words with deeds in proclaiming the gospel. The danger of merely declaiming the truth rather than revealing it.

Post of professor at Leiden of short duration. Leiden University the first university closed by German authorities because of the University Senate's opposition to the firing of Jewish professor Meyers.

His work of church-building in Netherlands done jointly with Rev. Gravemeyer and Professor Banning.

Following the war, participation in building up Dutch ecclesiastical and political life.

(4) Kraemer, the leader of the Ecumenical Institute in Bossey, Switzerland, 1948–1957. Communication of the Christian faith in the world of journalists, politicians, artists, philosophers, etc.

(5) Eve of his life in Driebergen, Netherlands, filled with writing, teaching and advising. Interrupted by travel to Hongkong, Indonesia, Japan, and America.

The approaching end: gravely bothered when writing was no longer possible; conversation and interest remained clear, fresh, and up-to-date to the very end.

I now add a few comments about Kraemer the human being to show that he was a missionary through and through.

Kraemer the Human Being

Kraemer's body was very weak physically; psychologically, he lived amid tremendous tensions. He struggled his whole life with vexatious periods of insomnia. The famed Christian psychiatrist from Switzerland, Dr. Maeder, taught him how to cope with this problem. During the time when he was being helped by Maeder, Kraemer wrote a book about the doctor himself which includes essays by Maeder. Kraemer is probably one of the first to underscore the importance of psychoanalysis and psychotherapy as useful tools in caring for man's psyche. It is

reckoned with the concrete societal structures as he found them.

Finally, Hoekendijk deemed it both impossible and irresponsible to hermetically seal off the various local cultures from the "great society." Rather than seal them off we must prepare the peoples of Asia, Africa, and Latin America for participation in the "great society."

This can only happen if one sees the need for a *comprehensive approach*. Congregations must begin to function as centers of social integration and as much as possible must involve themselves in every aspect of society simultaneously. Hoekendijk pleaded for an approach that was both comprehensive and simultaneous. The various services required to carry out this task were not merely ancillary, in his judgment. Each was a full-fledged and equal component of the total program.

ENGLISH MISSIOLOGY

One of the noteworthy features of Anglo-Saxon missiology is that it is rarely a mere academic enterprise; in the United Kingdom missiology usually flows out of the direct concerns of missionary practice and/or missionary administration. A telling example is Henry Venn.

Henry Venn (1796-1873)

Henry Venn never worked in Asia or Africa; in fact, he never even visited there. In spite of this, he was secretary of the renowned Church Missionary Society for 32 years and through this had a mighty effect on missionary thinking and administration in the nineteenth century.

Venn was born on February 10, 1796 in Clapham. He studied at Cambridge and while there struck up a friendship with William Wilberforce. In 1821 he became an Anglican priest and served under the bishop of Norwich. In the following year he became a member of the board of the Church Missionary Society and was appointed as its secretary in 1841. In this capacity he served as editor of the *Christian Observer*. He resigned his secretarial post in 1872 and died on January 13, 1873.

The only biography of Venn is *Memoir*, written by William Knight and first published in 1880. Dr. John Taylor is at work on a new biography in which he hopes to show Venn's important contributions to missiology. Venn's name is usually mentioned in the same breath with his American colleague and contemporary, Rufus Anderson, who served as secretary of the American Board of Commissioners for Foreign Missions while Venn was secretary of the English society. In many respects their ideas are remarkably similar, though Venn's thoughts bear a definite episcopal stamp and Anderson's reflect his congregational background. Max Warren published a selection of Venn's essays and letters in his book *To Apply the Gospel*.⁸

Venn's chief contribution stems from his vision of how young churches become independent. Both he and Rufus Anderson coined the famous phrase

8. Max Warren, ed., *To Apply the Gospel: A Selection from the Writings of Henry Venn* (Grand Rapids: Eerdmans, 1971).

which has now become much misused and heavily criticized: "the three-self formula." The phrase means that the chief goal of Western missions must be to build churches which are self-supporting, self-governing and self-propagating. In this connection, we refer the reader to the chapter on the goal of mission. One can really see how the colonial policies of the British empire were strongly influenced in those years by what was called "ethical politics."

A knowledge of Venn is also important for a good understanding of the ecclesiastical and political developments in West Africa in the nineteenth century. Prof. J. A. Ajayi of the Nigerian Ibadan University explicitly stated this in his book *Christian Missions in Nigeria 1841-1881*, published in 1965.

Without question Venn ranks high among the great nineteenth-century missionary strategists, but he was also one of the most clairvoyant. His special interests were the purpose of mission, the special calling of the missionary, and the special function of the missionary society. Although the Church Missionary Society has always worked within the framework of the Church of England, the society's leaders have always adamantly maintained that its role is primarily substitutionary; the work of the society represents the call which comes to the whole church to engage in missions. Even today, though the church has largely taken over and replaced the mission work of the societies, the notion of societies acting as substitutes for and representatives of the churches shines forth in the vision of the present-day Church Missionary Society missiologists, Dr. Max Warren and Dr. John Taylor. The idea appears in refined form, of course, but it is there nonetheless.

Roland Allen (1868-1947) ✓

An English missiologist whose writing draws constant attention is Roland Allen. He was an Anglican missionary to China sent out by the Society for the Propagation of the Gospel. He went through the Boxer Rebellion and saw his mission post become completely devastated. This rebellion and the subsequent tension it caused, the deep resistance to foreigners, and the Chinese belief that Christianity was foreign led Allen to question the policy which the society and virtually all other boards had employed up to that point, namely, the setting up of mission stations. He underwent a revolution in his thinking, and in his stimulating book, *Missionary Methods: St. Paul's or Ours?*, published in 1912, he called for a fresh approach. Like Paul, who from the very beginning endowed the earliest Christians with spiritual authority so that the building up of the churches became *their* responsibility and calling, Allen pleaded for a casting off of paternalism and ecclesiastical colonialism. He wanted the churches to be built up by the new Christians themselves who were led by the Holy Spirit. Allen never tired of reiterating that the nineteenth-century methods lacked the elements of spontaneity and simplicity. He called for a return to following once again in the footsteps of Paul. See, for example, his book *The Spontaneous Expansion of the Church and the Causes Which Hinder It* (1927). Allen claimed that mission posts only serve to underscore the foreign character of the gospel. We must do everything in our power to make the churches "indigenous." He found little response to his appeal from the society itself, but the progressive World Dominion Press was willing to publish his books. Today they are known throughout the whole of the missionary world.

After ten years in China and five years of service in England, Allen became

a "voluntary clergyman." In that capacity he traveled to India, Rhodesia, East Africa, South Africa, Canada, and other places to test his ideas and to deepen his practical experience. He died in Kenya in 1947.

Allen was a man ahead of his times. His ideas met with great opposition and resistance. His views on the need for native churches to be independent, his call for ecumenical cooperation, and his appeal for responsible lay participation in building up the churches bespeak his deep insight and prophetic courage in going against the paternalism of his day.

For thirty long years Allen pleaded with the authorities to give the native churches a chance to stand on their own feet. He did not mean simply allowing them to be boss in their own house, so to speak; rather, he was calling for a respect for congregations who have received the gift of the Holy Spirit and who are aware of what it means to be led by the Spirit.

In 1960 the World Dominion Press of London published a representative selection of Allen's most famous writings under the descriptive title *The Ministry of the Spirit*. The book was edited by D. M. Paton.

Allen's writing stimulated many others. Later missionary figures like Dr. Hendrik Kraemer (as he began his work in Bali), Dr. Harry Boer in Nigeria, Donald McGavran, and others willingly attest that Allen's ideas influenced their methods. Not, of course, that they dutifully followed everything that he said, for the questions of what Paul's methods were and how we must follow them today are more involved and complex than Allen pictured them. He gave too little thought to the question of whether Paul's methods are applicable in every situation. Moreover, he underscored the independence of the young churches too heavily and the interdependence of all churches within the one body too lightly. The financial problems of the young churches are more weighty than Roland Allen imagined; they are more closely tied to world economic conditions than he realized. But that he was the guiding genius of many none can contest.

Dr. M. A. C. Warren

Max Warren was the son of an Irish missionary to Northern India. After finishing his theological education at Cambridge, Warren was sent to Nigeria by the Church Missionary Society. His stay was cut short by tuberculosis, and through this illness he lost one of his eyes. Although he is recovered, his physical condition since then has been rather unstable. Considering all this, his work output has bordered on the phenomenal.

In 1942 Warren was appointed secretary of the Church Missionary Society and thus had great opportunity for travel, study, and writing. He is one of the most widely traveled and experienced missiologists of the twentieth century. In 1963 he stepped down as secretary to become a canon in Westminster Abbey. Countless people the world over still seek his advice.

Warren's missiological publications are extensive. They clearly reflect his travel experience and the changing situations in the world and the church during the time he wrote.

At this point we shall cite only the most important of Warren's writings. His books *The Gospel of Victory* (1955), which discusses the book of Galatians,

and *The Truth of Vision, a Study in the Nature of the Christian Hope* (1948), provide his view of the biblical foundation. Missions are placed in an eschatological perspective, and to accent the eschatological nature of the missionary enterprise he uses the key phrase "Expectant Evangelism." *The Christian Mission* (1955) and *The Christian Imperative* (1955) discuss the fulfillment of the missionary mandate. Three of his books contain a wealth of information on the subject of missions and their relationship to colonialism: *Caesar — the Beloved Enemy, Three Studies in the Relation of Church and State* (1955), and *Social History and Christian Mission* (1967). *Partnership, the Study of an Idea*, a treatment of the watchword of the Whitby conference, and *The Functions of a National Church* (1964) are both important studies of the relationship between Western churches and those in Asia and Africa. An imposing study of the English contribution to missionary work is *The Missionary Movement from Britain in Modern History* (1965). Dr. Warren's influence also spread through his famous *C.M.S. Newsletter*, a monthly, four-page letter compiled by him which is one of the richest sources of missionary information ever written. His successor, Dr. John Taylor, took over the *Newsletter* in 1975 and brings to it the same high and exacting standard for quality.

Max Warren belongs to the evangelical wing of the Anglican church. His genuine ecumenical spirituality and practical wisdom have contributed greatly to establishing and maintaining relations between Western churches and those in Asia, Africa, and Latin America. Postwar missiology is deeply indebted to this man who so closely joined theory and practice that it became second nature to him.

In 1974 Warren finished his autobiography with its arresting title, *Crowded Canvas*. It is a record of a life full of rich experiences and is as instructive as it is inspiring, for it contains a wide cross section of missionary activities.

Warren passed away on August 23, 1977, at the age of 73. His last two publications were a book entitled *I Believe in the Great Commission* (Eerdmans, 1977), which can be viewed as a last testament summing up his thinking and work and indeed his whole life as well as his hopes and desires for the mission of Christ's church; and an important essay, completed less than one month before his death, entitled "The Fusion of the IMC and WCC at New Delhi: Retrospective Thoughts After a Decade and a Half."^{8a}

Stephen Charles Neill ✓

One of the most productive of the English missiologists and a man who also doubles as church historian and expert in ecumenical affairs is Stephen Charles Neill. Here are several pertinent biographical details about Neill's life:

1924–1945: missionary to India

1939–1945: Anglican bishop of Tinnevely and highly involved in the union movements which led to the founding of the Church of South India

8a. Translator's note: Warren's essay will appear in the Fall of 1978 as a chapter in a book honoring Professor Verkuyl upon the occasion of his retirement.

The second relationship is antagonistic. Proclaiming the good news necessarily involves a struggle with the demonic idols present in the various religious systems. Spindler goes into great detail as he describes the weapons for warfare against the demonic elements. One of the weapons is prayer. Owing to this battle, the way of mission always involves the cross. Mission suffers apparent defeat at the hands of idolatry.

The third relationship involves Christ and the world. This is the soteriological dimension of mission. Spindler discusses the concept *Salut du monde*, connecting the biblical *soteria* to two other biblical terms. Following Hoekendijk's example, he joins *soteria* to the biblical idea of *shalom* to avoid any danger of pietistically reducing it to individual salvation. He also connects it to the element of joy (John 15:11; I John 1:4). Mission is not some sort of spiritual imperialism, but rather the sharing of the joy of salvation while we eagerly await its all-embracing and full disclosure.

In 1974 Spindler was appointed the successor of E. Jansen Schoonhoven at Leiden University and also director of the missiology branch of the Dutch Inter-University Institute for Missiological and Ecumenical Research.

MISSIOLOGY IN THE UNITED STATES

Rufus Anderson (1796-1880)

For the first two hundred years, American missionary organizations operated without a solid theoretical base, according to Pierce Beaver, editor of *To Advance the Gospel*, a book of selected writings by Rufus Anderson. Both Beaver and Robert Speer describe Anderson as the first American to provide a theoretical view of missions, and they claim that his ideas prevailed in America for the next 100 years. Anderson's influence in America paralleled Henry Venn's in England.

In 1826 Anderson was appointed assistant secretary and in 1832 became senior secretary of the American Board of Commissioners in charge of contact with all board personnel working in foreign territory. Through his work Anderson came to the conclusion that the primary goal of all Western missions should be the "development of self-supporting, self-governing, and self-propagating churches of Christ." Commonly called the "three-self formula," this view was developed by Anderson and his English counterpart, Henry Venn, and was explicated in several of Anderson's publications: *Tracts*, *Outline of Missionary Policy*, and in a book printed in 1869, *Foreign Missions: Their Relations and Claims*. Moreover, a number of histories of specific American missionary societies are credited to Anderson.

By his "three-self formula" Anderson was reacting to the pietistic view which emphasized individual salvation to the neglect of church-building and to the trend of building native churches as "colonial outposts of Western churches." He strongly opposed ecclesiastical colonialism which is more than satisfied to make carbon copies of Western churches in Asia, Africa, or among the Indians.

As for the missionary mandate, Anderson strongly claimed that it comes to each and every missionary. Churches and boards exist "to carry out the purpose

of the missionary." The deepest motivation for mission comes from love, that is, a response of "Love to Christ." He formulated the goal of mission as follows: "Missions are instituted for the spread of a Scriptural, self-propagating Christianity."¹² This goal involves four aspects: the conversion of lost men, organizing them into churches, giving the churches a competent native ministry, and conducting them to the stage of independence and (in most cases) of self-propagation.

In Anderson's mind, schools should be established only to help in the primary work of missions. Their chief function is to train "native teachers and preachers." The real work is to build up the young churches, and he states this time and again in his writings. In many respects we are indebted to Anderson for the concept of an "indigenous church."

Anderson was obviously a man of his time. He could not at that time see clearly the problems which would arise between church and society. What is more, the ideal relationship between Western churches and the young churches, as he saw it, was marked by paternalism. Then too, by today's standards his view that education and what we call "diaconal assistance" are merely supportive of the main work of orally proclaiming the gospel is somewhat narrow.

Rufus Anderson's influence lasted for one hundred years. Hundreds of missionaries came under his sway, and mighty transformations in mission policy occurred under his leadership. Old "mission stations" were replaced by young churches, and native preachers were trained and ordained to staff them. Schools were used less as a means of evangelism and more as a means of training the laity. Young churches were given a greater voice in administrative affairs and decision making.

"There was no rival theory of missions set forth in North America during the nineteenth and first half of the twentieth century," says Pierce Beaver. And Robert Speer, who later became director of the future Student Volunteer Movement, wrote of Anderson: "Rufus Anderson was the most original, the most constructive and the most courageous student of missionary policy whom this country has produced."

One publication which has appeared on Anderson and his work, *To Advance the Gospel: A Collection of the Writings of Rufus Anderson*, is edited by and contains an introduction by R. Pierce Beaver (1967). In a collection of essays commemorating the life of J. H. Bavinck, *Christusprediking in de Wereld*, Beaver included a piece on "Rufus Anderson's missionary principles." In it he wrote:

A brief summary of Anderson's thought may be a fitting contribution to a volume in memory of Professor J. H. Bavinck. Both these servants of Christ in the mission of His Church had the same comprehensive concern for the totality of mission and they found the source of their insights in the Bible. Unlike Professor Bavinck, Dr. Anderson never systematized his theory.¹³

12. Rufus Anderson, *Outline of Missionary Policy* (Boston: The American Board of Commissioners, 1856), p. 3.

13. R. Pierce Beaver, "Rufus Anderson's Missionary Principles," in *Christusprediking in de Wereld*, pp. 43-44.

Mott copy

JOHN R. MOTT:

Evangelist and Unifying Force

Marguerite S. McNelis

Dr. Moffett
EC 22

May 22, 1986

John R. Mott

Thus began John R. Mott's incredible career in God's service. Dr. K. S. Latourette has said, "No one since the days of St. Paul has done as much to spread the Gospel of Jesus Christ as Dr. Mott."¹¹ As an ambassador of Christ he impressed the not-too-easily-impressed Cambridge and Oxford students during his evangelistic campaigns there: "neither in his person nor in his methods was he to be regarded as a typical evangelist; there was no criticism."¹²

Mott's first concern was always for the salvation of souls. He was a strategist as well, and pragmatic. Convinced that "lack of concerted plan and effort" had led to "wastefulness and comparatively meager results" on the mission field, Mott worked and is probably best known for his labors in the unification and cooperation of Christian missions.¹³ At Vadstena, Sweden, in 1895, he and five others wrote a constitution and formed the World's Student Christian Federation. Not a movement itself, but a federation of national/international movements, the WSCF had Mott as its first General Secretary, a position he held until 1920; he was General Chairman until 1928.¹⁴ Mott defined the goals of the WSCF in a report letter:

1. To unite student Christian movements throughout the world.
2. To collect information regarding the religious condition of the students of all lands.
3. To promote the following lines of activity: (a) To lead students to become disciples of Jesus Christ as only Saviour and as God. (b) To deepen the spiritual lives of students. (c) To enlist students in the work of extending the Kingdom of Christ throughout the whole world.¹⁵

Such lists of objectives, of intentions, of attitudes characterize Mott's way of organizing: logical, orderly, clear. Mackie notes an interesting fact about this list of the Federation's aims: eliminate or adapt the word "student" and "they epitomize what the

whole ecumenical movement has stood for and accomplished."¹⁶

Building up the international nature of the YMCA and WSCF and also the Student Volunteer Movement, of which he was North American executive for thirty years, Mott did begin to meet with clergy.¹⁷ The Bishop of London, the Archbishop of Canterbury, ecclesiastics of Eastern Orthodox Churches, Asian church leaders--all came to know of Mott and praise him highly. He was so well known by 1910 (Edinburgh) that he was asked to chair the World Missionary Conference[^]Commission on "Carrying the Gospel to All the Non-Christian World," He was one of a group of missionary agency leaders who acted upon the growing impression that there needed to be an international missionary conference of a new kind, (the result being Edinburgh) one in which reports[^]presented from various commissions, each of which had spent a long period of careful preparation before the Conference convened. Mott also presided over the Conference as chairman, a position of which he was infinitely capable.¹⁸

In his book The Present Day Summons, Mott divides the modern mission age as regards Christian cooperation into three periods: preceding the Edinburgh, 1910 WMC; 1910 to the International Missionary Conference at Jerusalem (1928); and 1928 on. The first saw the initial growth of "large numbers of detached pieces of cooperative efforts." The second brought about the "creation and development of agencies in many parts of the world for the express purpose of interdenominational, international, interracial cooperation."¹⁹ The 1910 Conference produced at its end the means by which Mott's statement about the second period was effected: the creation of a Continuation Committee, appointed

with its own secretariat and budget through which the Foreign Mission Societies of the cooperating Churches could plan and act together. This action, for the first time, recognized the importance of an interdenominational

and international body which could function continuously between conferences.²⁰

During the first World War, the Committee could not meet--its members were on both sides. In the interim he and the other officers formed the Emergency Committee to sustain "what measure of fellowship was possible."²¹ In 1921 the Continuation Committee was reformed into the International Missionary Council, which held its first meeting in Jerusalem in 1928.²² In the previous year, at the initiative of Bishop Brent, who had conceived the idea at Edinburgh as a representative from the Philippines, the first Conference on Faith and Order was held at Lausanne in order to address those ecumenical issues not covered by the missions emphasis of the Continuation Committee.²³ Though Mott attended the Lausanne Conference and was vice-chair at its second convention in Edinburgh in 1937, he saw his emphasis to be rather on cooperative work for youth.²⁴ Also formed as an offshoot from the Edinburgh Conference was the Universal Christian Council on Life and Work, begun by Archbishop Sodérblom of Sweden, which met at Stockholm in 1925 and Oxford in 1937. Again, Mott's involvement was only indirect; he was "like a leader in a break-through, leaving it open to others to exploit new territory and gain."²⁵

These, then, were some of the results of the 1910 Edinburgh Conference, Mott's "second period" of modern missions. The third, from the 1928 Jerusalem Conference on, would "transcend anything hitherto achieved," wrote Mott in 1931.²⁶ At the Jerusalem meeting Quaker Rufus Jones gave the preparatory paper, in which he stated, "secularism is the greatest rival of Christianity"...

we go as those who find in the other religions which secularism attacks, as it attacks Christianity, witness of man's need of God, and allies in our quest of perfection.²⁷

According to Bishop Stephen Neill, this paper brought about a division of opinion among those attending. Jones' was a liberal attitude toward missions, and one hotly contested during the years since.²⁸ Mott did agree with him, at least on one point: "The greatest common enemy of all religions is the prevailing and spreading secular civilization."²⁹

Concerning the Christian and non-Christian religions, Mott's stance seems consistent. He and a few others founded the Religion Association at Cornell, a "center of fellowship for men with religious interests of any kind....All were welcome who had a sincere and earnest attitude toward religion, and tolerance of one another's honest convictions."³⁰ Mott, with the aid of a Prof. Burr, established a University YMCA library; its "one guiding principle was to include in it books giving a sympathetic account of the different religions from the point of view of believers in those faiths."³¹ He studied other religions ardently; while visiting non-Christian lands he would stop at shrines "whenever practicable."³² Mott would "draw close in admiration" to Muslims or Jews "and then[change] the rules of the game with a witness to Christ."³³ It is told that he confronted Buddhist leaders while on a visit to Siam, asking them why they were not carrying out Buddhism's missionary mandate, saying that the world is so troubled and in need of help that "any faith that has a real message for man must surely feel an obligation to carry that message to all the world;" then Mott expressed his beliefs about the Gospel's adequacy in this regard. To students of non-Christian religions, he said:

I beg of you to hold on to everything in your own faith which reason, conscience, and experience show you to be the truth; but do not let that keep you from entering upon an ever deepening acquaintance with Christ, who made the stupendous claim, 'I am the way, the truth, and the life.'³⁴

Mott wrote in 1904 that "the power of the non-Christian religions is waning," that "heathen forces' hold" was being loosed.³⁵ Unity, he said, was the "mightiest apologetic" for Christianity: "the essential unity of the Church ...is never so impressive or so apparent as when Christians confront the heathen world and are intent on how best to help men and how most to exalt Christ."³⁶

Mott thus always conceived of unity in a missions context. He noted that unity was stronger on the mission field than at home, reminding his readers that the task of world evangelization draws Christians together.³⁷ In a portion of The Present World Situation Mott delineates how to bring about unity:

1. Christians of different names should cultivate the habit of reminding themselves that they are one..in the most vital things: in unity with Christ; in the dominant desire to become more like Him; in the inspiring objective to make His reign co-extensive with the entire inhabited earth.
2. Sincere repentance and confession, dwelling upon lack of unity and love.³⁸

He linked person^{al} denominational loyalty with interdenominational loyalty, and disapproved of the idea of undenominationalism.³⁹ A problem did exist, he felt, with the reproduction of some of the Western denominational ways on the mission field. "It is to be feared that some of them are even unchristian," he wrote. "The great objective on every mission field is not to perpetuate unnecessary denominational distinctions of Christendom, but to build up on scriptural lines the Kingdom of our Lord Jesus Christ."⁴⁰

Racial relations were another area Mott was compelled to address. He was positive and optimistic about the founding and initial success of the Interracial Commission begun in 1918 to further good relations between whites and blacks in the southern United States.⁴¹ He emphasized "a power greater than human" as essential when races are brought into close proximity in order for edification to take place.

He was proud of the YMCA's interracial nature.⁴²

At the turn of the century the establishment of national churches concerned many, not least of all Mott. In 1901 in India he became aware that "if Indian Christianity were to take root, Indian leadership must be developed." The YMCA was a *forerunner* in this movement to raise up national leaders, and Mott laid the responsibility squarely on the shoulders of the native young people for the evangelization of their countries, holding that white men cannot do the job "alone or chiefly."⁴³

Another concern of the early twentieth century was social justice: the "social gospel" occupied the students' minds. In his college evangelistic campaigns Mott made one of his major stresses the encouragement of students to "express their Christian commitment through social service," in 1908 making the challenge to the YMCA movement that social service was "one of the most distinct calls of our generation, secondary only to leading men to Christ.... There are not two gospels, one social and one individual. There is but one Christ. He is the Savior of the individual and the one sufficient Power to transform his environment and relationships."⁴⁴

In summary, regarding denominations, races, nations, social gossellers, Mott held that

Christ is so infinite that He requires all the Christian bodies which acknowledge Him as Lord, and all the nationalities and races of the world, through which to reveal Himself and to accomplish His purposes. Students must be influenced to stand for bringing the Christian religion into every department and relationship of life...the world of thought, family and social life, commercial and industrial life, municipal affairs, national problems and international relations.⁴⁵

It seems that such simple and straightforward attitudes and thoughts characterized the life of Dr. Mott. His priorities were set: "the evangelization of the world in this generation" being

the foremost. Ruth Rouse, one of the first leaders with Mott of the WSCF, wrote, "He never lost himself in a maze of causes; his devotion to the Kingdom has never made him forget the King and desire to proclaim the King."⁴⁷ He kept a "Morning Watch" and encouraged students he addressed to do the same. Apparently he spoke very simply, but very powerfully, because the words he spoke testified to a reality he knew.⁴⁸ Karl Barth wrote of him,

Mankind--the universities--the student--the person--Jesus. That, I would say, is the way Mott thinks. For us this is all theory.... All well and good. But isn't it refreshing to meet for once a person for whom reflection and discussion have ceased before they ever got started, for whom the entire series is a whole, not just a theory, but a process? For that is what it is. That is Mott's personality: something happens. And what happens is not just anything, but at once the ultimate and most important thing that can happen: man is judged by his aim and the aim is Mankind.⁴⁹

The successor to the 1928 Jerusalem Conference was the 1938 Conference at Tambaram. The theme of the meeting was "Younger Churches," and it dealt with issues of faith, social and economic environments, cooperation and unity in relation to the Church. As Fisher writes, "In this choice of central theme, the IMC came into the same stream of thought as the two other branches of the ecumenical Christian movement, the World Council on Faith and Order and the Universal Christian Council on Life and Work."⁵⁰ Not soon after the Conference the World Council of Churches was formed as the combination of all three organizations, and the missions movement became incorporated in the larger ecumenical movement. Many attribute to Mott the efforts that led to the evolution of the ecumenical movement out of the mission movement.⁵¹ Dr. Fred Field Goodsell has written that there are two foci to the ecumenical movement: mission and unity, and that Mott was the chief constructor of the missions aspect. According to Donald Mc Gavran and others, the

Notes (cont'd)

- Leiper in Fisher, p. 79.
52. See Donald McGavran, Momentous Decisions in Missions Today (Grand Rapids: Baker, 1984); Norman A. Horner, ed., Protestant Crosscurrents in Mission (Nashville: Abingdon, 1968); Donald Mc Gavran, ed., The Conciliar-Evangelical Debate: The Crucial Documents 1964-1976 (Pasadena, Calif.: Wm. Carey, 1977).
53. Fisher, p. 49.
54. Mott, The Present World Situation, p. 158.

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MISSION

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The Nature of Christian Mission: The Cross-Cultural Impact

Dr. Lamin Sanneh

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The Nature of Christian Mission:
The Cross-Cultural Impact

Dr. Lamin Sanneh

An Outline

Chapter One: The Birth of Mission: The Jewish-Gentile Frontier

Introduction: The Jewish Background of Christian Mission

Internal Conditions for Mission: This examines the eschatological setting of the disciples; mission and personal conviction and faith; mission and a sense of community; mission and the ethical seriousness of Christian proclamation.

External Circumstances: The Jerusalem interlude; the advantages of the orbis Romanum; mission and the Hellenizing movement; religious syncretism in the empire and mission; the challenge of Paganism and opportunities for mission.

The Pauline Factor in Cross-cultural Mission: Paul and the Gentile mission; impact of Gentile mission on theological insight and the philosophy of religion; Paul and the critical evaluation of the Judaic heritage in the divine economy; comparison with modern missionaries and their anti-Western strictures; mission and the center of God's redemptive action; the role and definition of culture in mission; the Islamic comparison to clarify two notions of mission: mission as cultural diffusion and mission as translation; mission and the renewal of culture; the Jewish-Gentile issue in the formulation of culture as relative rather than as absolute.

The Dichtomy of Church and Mission: the organization of believers and the responsibility for mission; internal and external pressures; the issue of translation and the pace of outreach; the indigenous rule in Christianity and Islam; the anti-cultural ethos in mission: the example of St. Francis.

Mission and the Issue of Syncretism: the monotheist legacy of the Judaic heritage; faith in one God and the obligation of mission; mission and the continuity with culture; mission as risk and promise.

Mission and Reform: three stages in the development of Christianity: quarantine, syncretist and reform; exposition of main characteristics of these stages and an evaluation of their significance for mission; cross-cultural implications of mission; the encounter with the achievements of Hellenism and the transformation of its spirit; the universal outlook of Christian mission and the specific engagement with particular cultural traditions; the de-absolutization of culture and its renewal by the Christian proclamation; recapitulation of tripartite stages of Christian expansion and the nature of mission.

Chapter Two: Mission and the Cultural Assimilation of Christianity

Introduction: Christianity and cultural pluralism; religious faith as the life of culture.

Roman and Hellenistic Phase: expansion of the faith in the empire and the cultural impact; the abatement of persecution and the challenge of cultural assimilation; the encounter with criticism: Aristides and Porphyry; Christianity in the vernacular transformation; the radical implications of cultural pluralism for projects of the political centralization of the church; mission in Gaul, Egypt, Armenia Major, & Carthage; Christianity as translatable religion rather than as frozen cultural norm; assessment of Harnack.

Christianity as the confluence of cultures: Christianity in the embrace of multiple cultures; its strength not in its bulk but in its joints and members; the confident appropriation of living traditions and customs; the contribution to the richness of cross-cultural encounter; mission in the valley of the Vistula; Scriptural translation: the Gothic Bible; mission in the Upper Danube: Slavonic populations and the Byzantine missions; the conversion of Moravia and the vernacular movement launched by the missions; work of Constantine and Methodius; impact on the Frankish Church; the anti-vernacular movement from Rome; persecution of disciples of Methodius and confiscation of his work; contribution of vernacular mission to revitalization of Slavonic culture; wider effects in the works of subsequent vernacular reformers; the movement led by John Hus in early fifteenth century in Bohemia being an appeal to the Slavonic achievement of earlier centuries of missionary endeavour; the twentieth century as the greatest repository of that legacy.

Chapter Three: Mission and Colonialism: Vernacular Paradigm and Foreign Norms

This chapter, now existing only in a collection of articles and papers written over a period of time, will examine the divergent character of mission and colonialism, in the hope of laying to rest once and for all the prevailing wisdom about mission as 'colonialism at prayer'. The vernacular theme is carried over from Chapter Two and developed on the basis of Scriptural translations in Africa. The adoption of indigenous categories and concepts of religion and culture implied far-reaching changes in the transmission of Christianity, including the renewal of local culture and the consequent undermining of the logical justification for colonialism. The linguistic plurality of Africa as the basis of mission will be stressed in order to highlight the contribution of mission to cultural pluralism. The issue of acculturation will be taken up with the help of the tripartite model

brought over from Chapter One: quarantine, syncretism and reform.

Chapter Four: The Indigenous Context of Christianity and the Goal of Mission

The transformation of indigenous societies will be considered in the context of the availability of the vernacular Scriptures which mission helped to create. Several topics impinge on this theme: mission and the preservation of indigenous culture; personal conversion and the process of cultural assimilation; confirmation of the older cultural heritage and the call for radical renewal; faith as conservation and revolutionary innovation, and so on. The argument about the foreign nature of mission is revived here and analysed closely with respect to the indigenous - and indigenizing - role of missionaries. Transmission is contrasted with transformation: the historical introduction of Christianity with the adaptation of the religion.

Chapter Five: The Language Factor and the Practice of Mission

Vernacular translation acts as a powerful cultural trigger, obviously, but it also transmutes major sources of religious values. This is the case, for example, in concepts and notions of the Supreme Being, intermediary spirits, incorporeal beings such as angels, spiritual mediation, and the idea of charismatic power and personalities such as prophets, seers and healers. This religious dimension of vernacular translation is investigated in order to throw light on the indigenous practice of mission. The whole material is cast in such a way as to question the validity of interpreting mission by Western cultural and political criteria. The practice of mission is thus distinguished from the conventional theories of mission.

Chapter Six: Christian Mission and Islamic Da^Cwah: Comparative Issues

Islam is the only other missionary religion which has crossed nearly as many cultural frontiers as Christianity, its great rival. Yet our understanding until now of the nature of Islamic mission has been extremely limited. This chapter establishes the divergent attitude of Islam to the vernacular by the insistence on the untranslatability of the Arabic Qur'^ān and the indispensability of the Arabic heritage of the religion. A grasp of this fundamental point will help illuminate the nature of Christian mission and reduce misunderstandings in comparing the two traditions. Islam has had a vigorous missionary movement, but it was organized and executed differently from Christianity because of inherent differences in the understanding of the role of the vernacular.

Chapter Seven: Christian Mission in the Pluralist Age: Present and Future Challenges

Christians are the heirs to the pluralist achievements of mission. Consequently the new age of pluralism is not a threat to the integrity of faith and witness. The grounds for continuing Christian ambivalence towards pluralism must be sought in the ideological and statistical view we have imposed on the history and nature of Christian mission. We have established in preceding chapters that the absolutization of culture as religious ideology is a distortion of the truth of Christianity. By implication the view of mission as the statistical instrument of the church is similarly rejected in any genuinely consistent attempt to pursue the subject into its cross-cultural setting. The motive for mission in the future cannot rest solely on the unifying forces of secular culture. With recent innovations in technological fields, Christians in the West are sorely tempted to hope for a world-wide movement of homogenization just as a previous generation of people placed their trust in variants of social Darwinism to raise other cultures to the Christian scale. The coincidence in the past between the success of Christianity and the renewal of the vernacular contains an object lesson for those who would want to chart the course of future mission. This chapter is mainly preoccupied with this theme.

Maps

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J. H. Bavinck (1895-1964)
 first in this area in Protestant Netherlands. Bavinck, decisively chosen as the first Dutch Protestant occupant for this chair, began his teaching at the Free University and Kampen toward the end of 1939 by delivering an imposing inaugural lecture entitled *Christusprediking in de Volkerenwereld* ("Proclaiming Christ to the Nations").

Bavinck's great impact as professor is best measured by the stream of dissertations on missions which flowed from the pens of students stimulated by his teaching. Bavinck never served his students by carefully weighing every line they wrote; the secret of his influence lay in things which are harder to pinpoint. He was a "guru" for his students, an Eastern guru.

In 1955 Bavinck gave up his post at the Kampen Theological School and became full professor at the Free University. The university had offered him a position as teacher of missiology and practical theology. He was now in a position to serve students by his wide pastoral and missionary experience, his psychological insight, and his homiletical gifts. Two of his books *Religieuze Besef en christelijk Geloof* ("Religious Awareness and Christian Faith") and *Inleiding in de Zendingwetenschap* ("Introduction to the Science of Missions") attracted attention. Bavinck's careful, delicate analysis of the morphology of religions is striking in the first-mentioned book, so striking, in fact, that the world's greatest scholar in morphology of religion today, Mircea Eliade, invited Bavinck to the University of Chicago to lecture to his students. Bavinck's *Introduction* will continue to be important for its theological principles of missions even though the picture it gives of missionary work in many respects derives from an earlier period and therefore must be supplemented by the work of later scholars.

While a professor Bavinck paid several visits to South Africa. His last visit was in January, 1964 to offer a course for teachers in Bantu theological schools. As I see it, Bavinck did two important things in South Africa: he inspired the Calvinist churches to greater missionary effort among the black Africans, and by his word and example he gently pricked many consciences into seeing the injustice of the "small" and "great" apartheid policy between the races. Perhaps both are needed to combat apartheid in South Africa. At any rate, Bavinck's priestly ability to identify with the feelings of whites and blacks alike led many to closer introspection.

Bavinck's years at Kampen and the Free University placed hundreds of theologians in his debt. His lectures, his informal conversations, and his inspiring example enriched them. A Brazilian student who was studying with Bavinck when the professor had already become extremely fatigued and worn out told me one time, "He doesn't have to say much; just to see him once in a while is for me a fount of inspiration!" Bavinck spoke by his life, his words, and his deeds. And when his power to speak was gone, his life still spoke.

His Departure

A serious kidney ailment had been sapping Bavinck's strength for a long time. Bavinck's second wife, F. van der Vegt, whom he married in 1956, stood by him during this severe time about which few knew.

Bavinck worked while it was yet day and even ventured a trip to South Africa in 1964 as we noted above. Finally his bodily strength gave way and

hospitalization became necessary. The kidney problem clouded his spirit. When he was coherent, he spoke with a love which drives out all fear of death; he told what Jesus meant to him in life and death. At times, while teetering on the edge of unconsciousness, he recalled incidents from the past. Those at his bedside heard him once address some former students in Javanese; at other times he spoke English to black teachers!

As death approached he was conscious and bade farewell, one by one, to the members of his family. Then he bowed his head and died. He died as he lived: a transparent witness of the Light who is eternal.

Hendrik Kraemer (1888-1965) ✓

Childhood Years

Kraemer's ancestors came from Westphalia to Amsterdam after the war of 1870. Kraemer was born in one of the slum quarters of Amsterdam in 1888. He often retold his mother's story about the bullet that flew through his cradle during the "eel-fracas."

Kraemer's father died when he was six, and his mother, who worked to support the family, died two years later. The orphaned Kraemer was placed in a family that strongly identified with the socialist movement's pioneers, Domela Nieuwenhuis and P. J. Troelstra. Kraemer's exposure to this movement is indirectly responsible for his lifelong burning interest in political and social issues. To his dying day he was a follower of the Christian Socialists. Later he was cared for by a family with church contacts. When he was thirteen, he was placed in a Reformed (*Hervormd*) church orphanage.

Conversion

In Kraemer's own words, at age fifteen he experienced a conversion that set the course for the rest of his life. He discovered the Bible as the word of the living God. The very Bible which had been read in the cold, hard, routine style of an orphanage supervisor had now become the means through which he met the Lord Jesus Christ. He was the living Lord and the only rightful owner of people's lives, as Kraemer was so fond of saying. Through this Lord he was born again, Kraemer said of himself, borrowing a vintage biblical term. He received a different vision about God, himself, and human beings. Many times he said that no biblical book had as profound an impact upon him during his youth as did the Acts of the Apostles. He was deeply convinced of the need to carry on the acts of Christ in this world, and he wanted to participate. Impressed by encounters with specific missionaries and with specific missionary publications, he was seized with the desire to enter missionary service.

Meanwhile, the first school of missions in the Netherlands had been established in Rotterdam. At first he was turned down, but somewhat later he passed his entrance exams with honors and was admitted. His phenomenal aptitude had finally come to light.

His meeting with the great leader of the International Missionary Council, Dr. J. H. Oldham, stands out during Kraemer's years at the Rotterdam school. Chosen for his mastery of foreign languages to give Oldham a tour of the Nether-

lands, Kraemer got a fresh vision of world mission from Oldham. It is striking how often such contacts have played important roles in the lives of missionaries.

Young Kraemer was chosen to continue his studies at the university level. He went to the University of Leiden, which was famous for its oriental department, and spent ten years studying Eastern philology and cultural history (1911–1921). The Netherlands Bible Society supported him during this time, for it wanted to send him out later as its language expert. Kraemer studied under the Islamic scholar, Professor Snouck Hurgronje. The professor had great respect for his student's abilities, but he always felt that Kraemer divided his attention too much to become and remain a pure scholar in one area. Snouck Hurgronje was an agnostic, and I can still recall Kraemer simply yet profoundly telling him the good news as the professor approached the end of his life. In 1921, Kraemer concluded his studies with this famous Islamic scholar by writing his dissertation, *Een Javaanse Primbon uit de 16e Eeuw*. Kraemer did something in his dissertation which had never been tried before; he tried to bring some order and organization into the confusing array of Javanese Muslim mysticism. It was a stepping-stone for later similar studies and is still being consulted today.

Kraemer, the Dutch Student Christian Movement, and the World Federation of Christian Students

During many of his student years Kraemer was chairman of the Dutch Student Christian Movement. Both during and after the First World War the movement played a highly important role in Dutch student life and had close affiliation with the World Federation of Christian Students headed by Dr. John Mott. Kraemer had close ties with Mott and became greatly indebted to him. With Kraemer at the head, the members of the movement acted as shock troops for the kingdom of God in the university world. The moral and spiritual influence of the movement has been mighty.

As often happens to students of culture and religion, Kraemer passed through a period of deep spiritual crisis. The skepticism and relativism which had withered so suddenly in his youth revived to threaten his faith. It was his meeting with the missionary-linguist, Dr. N. Adriani, he often recalled, which brought him through the crisis. Kraemer subsequently wrote a book about Adriani, who worked for the Netherlands Bible Society in the Posso region of the Celebes in Indonesia. Adriani was the spiritual father of the Toradja church. Kraemer related his problems with the gnawing skepticism to Adriani; Adriani, in turn, simply confronted Kraemer with the crucified and risen Lord and urged him to give total allegiance to this Lord and his unique and absolute message. From then on Kraemer's loyalty grew considerably.

Kraemer on the Threshold of Active Service

As his study period was coming to a close, Kraemer increasingly thought about his future work and discussed it with the man who was then chairman of the Netherlands Bible Society, Professor P. D. Chantepie de la Saussaye. In the professor's judgment, the times and situation of the Dutch-Indonesian churches demanded more than mere linguistic expertise; the churches needed an advisor to guide them through the stages leading to complete independence. Today we would call such

work *implantatio ecclesiae*. Chantepie de la Saussaye ended his talk with Kraemer by issuing him a challenge: "Kraemer, you must be the man." And Kraemer did become that man.

During this time Kraemer married Hyke van Gameren. How they met is so striking that it bears telling. As editor of the Liberal Student Union newspaper she had written an article describing her postwar feeling that nothing was stable any more. There was nothing to which a person could cling. In his reply in the newspaper of the Dutch Student Christian Movement, Kraemer criticized her "groundless subjectivism." The publicity generated by these articles led to a personal discussion, and the discussion in turn led to marriage. It was not an easy marriage, but a blessed one nonetheless; each gave the other a great measure of support. When Kraemer pressed his physical and psychical powers to their very limits, she stood by him with her support. Kraemer worked too hard for a while during his student days, and he paid for this for the rest of his life by being plagued with long bouts of total insomnia. His wife understood the torment and often revived him by her patient love. On the other hand, he supported her as she passed through frequent periods of deep psychological crisis when she required all his attention. Standing at Kraemer's grave, Arend van Leeuwen once said that in human marriage there is something that transcends the marriage itself. I agree with him and believe that their marriage had a specific role to play in God's plan for them.

Kraemer as a Friend

Kraemer had the gift of being a deep and faithful friend to both men and women alike. Owning and working in a cheerless old printing shop in Solo, Middle Java, was a young Chinese fellow with only an elementary education. Kraemer was struck by his outstanding abilities and personally took it upon himself to contact the University of Leiden to learn its entrance requirements. For a whole year Kraemer tutored the young man so he could pass the tests and enter the university. He was subsequently admitted and became the first oriental professor who graduated from Leiden. His name was Dr. Tjan Tju Som, a professor in Indonesia until he died in 1970.

I recall, too, his deep friendship with Suzanne de Diétrich, who with him directed the Ecumenical Institute in Bossey. He was deeply grateful for her extraordinary contribution to the institute's development, and they were closely knit in their work. The same story of Kraemer's friendship with various men and women could be repeated hundreds of times.

Kraemer in Indonesia

Kraemer worked in Indonesia from 1922 to 1928 and from 1930 to 1935 and in a few brief intermittent stints later. Kraemer knew Islam well and wrote several books on it: his dissertation; his little book, *Het Raadsel van de Islam* ("The Puzzle of Islam"); and his book written in Indonesian, *Agama (Islam)*. Even in the last months of his life he was busily writing down his final thoughts and insights about Islam in a summary book. Kraemer did this in other areas of his interest too, but he did not live to complete his book on Islam. He had become too weak.

Kraemer's knowledge of Islam and the Islamic fellowship is of course

legendary, but what was even more striking was his appeal for Christians not to avoid contacts with Muslims but to seek such contacts and to do missionary work among these people. During his whole active life Kraemer did just that, maintaining many contacts with both simple and highly learned Muslims alike. He began his active service with an intense and packed visit to Cairo, and he never let up. In fact, one year before he died he visited Lebanon to keep up his strong involvement with the Muslim world. He left an example for many of his students to follow. Then too there is Kraemer's work as a linguist. And though it is not possible at this point to go into details about Kraemer's linguistic work for the Netherlands Bible Society in Indonesia, I do want to mention several facets.

First of all, Kraemer realized more clearly than anyone else that the Malesian language would become the lingua franca of an independent Indonesia or a "bahasa Indonesia," as it is presently called. While the Netherlands Bible Society was devoting its major attention to the various regional languages, Kraemer was chiefly interested in producing a fresh translation of the Malesian Bible. Along with the German scholar, Rev. Bode, and Mrs. Bode, Kraemer completed this pioneer effort which later became the foundation for the new Indonesian Bible which is now complete and was made under Indonesian directors.

Second, Kraemer emphasized the need for providing reading material which was relevant to the modern issues facing Indonesia. Although he restricted himself far too much to the subject of planning, this does not detract from the fact that he saw the need and thus made it possible for others to carry out the work and thus fulfill the need.

Another feature of Kraemer's work in Indonesia was his assistance in the churches' drive for independence. Kraemer's studies and advice played an extraordinary role. A summary of his studies which have since become classics can be found in the collection of essays entitled *From Mission-field to Independent Church* (1958).⁷ They concern the Moluccan church, Minahassa church, Batak church, and the churches of East and West Java. Kraemer never despised the imperial church or its leaders, but with his patient and hopeful love he encouraged and inspired them to bend and renew the structures of the church. I shall try to state Kraemer's principles regarding the churches' drive for independence as succinctly as possible.

(1) The church must ever anew be redeemed from her Babylonian captivity. It could be a captivity to colonial authorities, as for example in the regions of Ambon and Minahassa. It could also be a captivity to myths and customs or to ideologies and the religious powers.

(2) Let the church be the church of Jesus Christ, living in total dependence on him and his law and gospel rather than on any other power.

(3) Let the church be no potted plant artificially set in a foreign environment; let her rather grow naturally by wrestling with her surroundings. In this connection, Kraemer continually wrestled with the problem of syncretism and urged what he later called a confrontation with the environment surrounding the church.

7. Hendrik Kraemer, *From Mission-field to Independent Church: Report on a Decisive Decade in the Growth of Indigenous Churches in Indonesia* (The Hague: Boeken-centrum, 1958).

(4) Let the obedience which flows from faith cover one's whole life, and let the church so train its members that they live Christianly in all areas of their lives.

(5) Local congregations and regional churches must learn to live in ecumenical alliance with the whole people of God on earth. Dr. Visser 't Hooft strikingly summarized it as "an uncompromising, Christo-centric theology combined with a patient and loving concern for the life of the people who hear the Gospel." This dialectical tension is an apt summary of Kraemer's church-building efforts.

A fourth feature of Kraemer's Indonesian efforts was his work in preparing the Indonesian churches for their mission to a new Indonesia. His work with Dr. Barend Schuurman in founding the theological school in East Java was an attempt, not wholly successful, to develop a *theologia in loco*. Kraemer also established a secondary theological school in Djakarta which in 1953 became a full-fledged theological college. It represented the first attempt to bring theological education to the rising level of training intellectuals. This theological college has always worked and continues to work at a *theologia in loco* as well as at an ecumenical awareness.

Kraemer developed cooperative ventures among churches in many other regions. Along with other Indonesian ecclesiastical representatives he even made an initial try at forming a Council of Churches and Missions. It did not succeed then, but after the Second World War the churches did succeed, without the intervening help of the missions.

An exciting phase of Kraemer's Indonesian activity is summarized in the title of one of his books published in 1933: *De Strijd over Bali en de Zending* ("The Struggle over Bali and the Mission"). The conflict with the government, the subsequent settlement with the resident Jansen, the founding of the Bali church by tying in the East Java churches, and the conflict with the culture specialists Goris, Bosch, and Stutterheim could fill a book. But Kraemer's views can be summarized in two brief points: the church's call to mission is universal, and Bali is gradually coming to feel the influence of Western civilization. Hence, to fail to proclaim the gospel to Bali would be a denial of love.

Kraemer's interest was in no way restricted to the church and its efforts to become independent. He was fully involved in the struggle for national self-expression in Asia. He held a distinguished position amid the tensions developing between the Western imperialist faction and those who sought for Asian national self-expression.

Kraemer's Position during the Time between the Two World Wars

After his thorough preparation in philology and cultural history at Leiden University, Kraemer was ready to be sent out by the Netherlands Bible Society to the Orient to serve as its linguist and to become advisor for churches and mission in Indonesia. He worked there primarily from 1922 to 1935. But he also traveled to many other Asiatic countries during those years. These were not merely casual stopovers; he tried to come to grips with the vital issues in each of the places he visited: Egypt, India, Ceylon, China, Japan, Singapore, Hongkong, and Lebanon.

Anyone who follows his career closely during this time immediately be-

comes impressed with Kraemer's vital and loving concern for what was living and growing in the Asiatic world. His beautiful and incisive surveys in the missionary periodical *De Opwekker*, which he wrote to describe the religious, cultural, and national shifts taking place in India and Indonesia during those years, attest to Kraemer's unbiased openness and interest. For that day his attitude was something completely new. He stood in the very center of the stormy tensions between colonialism and the drive toward national self-expression, and every page that he wrote, every talk that he held, and every public deed that he did give testimony not only to his interest but also to his ardent desire for this drive to end in complete national self-expression. Kraemer was a man who struggled and worked with the peoples of Asia in their attempt to achieve a normal status and determine their own destiny rather than consign it to the colonial authorities. The best description of his position was the criterion he set for it himself: prophetic criticism and priestly service.

Charged with prophetic courage and honesty Kraemer time and again exposed the underlying motives of imperialism, namely, the urge to use other peoples for the sake of the great colonial powers. With prophetic clairvoyance he saw the day coming when the Asiatic peoples would recover their ability to choose for themselves.

Kraemer also assumed the role of the serving priest. He assisted in the push for national self-expression, not only through his help to Indonesian churches becoming independent, but also in offering priestly service for what the colonial government was doing to help the native population. He always said that the West, too, was bothered by a nettling thing in the whole issue of colonialism: it had a Christian conscience which called for service to others and thus was working from within to refute colonialism. Wherever he saw this conscience coming to the surface, he did his best to keep it vibrant and alive.

In those days Kraemer's prophetically critical posture was uncommon. Missionaries did not yet possess it, for in that era they were largely inspired by a pietistic vision of their work. Kraemer not only set the pace by his personal example, but he also did much to nourish the churches and missions. His 1929 lecture entitled *De houding van zending en Christendom in Indië* ("The Relationship of Mission to Christendom in India") is a worthy example of his chastising and nourishing efforts.

Kraemer's testimony gained such wide attention that he finally was in a position where he could forthrightly speak to political and governmental authorities. A striking example is his review of De Kat Angelino's three-part book *Staatkundig Beleid en Bestuurszorg in Nederlands Indië* ("Political Leadership and Administrative Care in Dutch India"). Kraemer devoted two numbers (three and four) in his series of *Koloniale Studiën* ("Colonial Studies") to a thorough review of this book.

De Kat Angelino sang the praises of paternalistic, ethical, and colonial politics. Kraemer hit the bull's-eye with his charge that De Kat Angelino and his allies displayed no real understanding for the power and the right of nationalism. I cite but one passage from his critique:

De Kat Angelino apparently can't stand it that the Orientals view the colonial governors as anything other than noble supporters and unspotted

stimulators of native power. As he sees it, there is only one serious possibility. The administration has the synthesis movement completely in hand. Only it can and may act. Whoever does not work within its harness has forsaken his obligations. He is sterile. But, by Jove, is Gandhi at this moment living in vain?

Gandhi is living proof that in the long run a people can better provide its own redemption than the most well-intentioned colonial government, even though this people does not have an organization as good as the colonial one. Seriously, the well-willed striving of another never measures up to a really aroused creative force. Take careful note: the growing pride and the dominant, constructive work of several nationalistic groups can do much more to bring about a genuine synthesis than all the pseudo-syntheses of the so-called cooperators. I say this in spite of the antithetical aspects which these nationalistic groups display and however much or little they are given to cooperating with the European powers. . . .

Rarely during the colonial period was the actual issue stated so pointedly. Time and again Kraemer pounded on the issue of clarity, and for him clarity meant that the colonial authority, without beating around the bush, steadfastly adhere to the avowed goal of independence. This meant too that the colonial power must give elbow room to those forces and people who eventually would sit in positions of responsibility after independence had come.

Interest in Kraemer's ideas spread beyond Indonesia. It comes as no surprise to note that in 1935 Kraemer was invited to address the first International Student Missionary Conference on the topic *Mission between Imperialism and National Self-Expression*. I, along with many young people from Asia, had the opportunity to attend this conference.

Kraemer's topic was as thorny as it was urgent. But the lines he drew in that lecture left a deep impact on both sides and gave each a much greater sense of direction. Do not think that Kraemer's views made him popular; they did not. Instead his prophetic criticism and his priestly bearing rendered him suspect on both sides. He simply went his own way, however, facing every good and evil rumor free and unafraid like one who knows himself called to be a servant of his Lord.

Kraemer's Position after the Second World War

Both during and after the Second World War it gradually began to appear that the fullness of times which Kraemer had mentioned in 1931 had arrived for the peoples of Asia. Kraemer made a journey to Indonesia with a specific mission in mind. The thunder of the conflicts was shocking everyone in those days, and the unclear policies of the Dutch government had become well-nigh unbearable for all concerned. By fulfilling this mission Kraemer made an important contribution to soothing the tensions and preparing for a transfer of sovereignty.

Perhaps the question arises how Kraemer assessed what the new Asiatic and African nations have done with the freedom they seized. Many of the erstwhile progressives have now become cynics since freedom did not take the course they had desired. Kraemer never degenerated into a cynic as he viewed the history of these young states. He never had any romantic illusions about human

nature and how human beings conduct themselves collectively. Nor did he ever idealize nationalism, for he knew that it could be seized and gobbled up by human egoism and the types of self-eroticism displayed by men like Sukarno and Nkrumah. He knew the ever-present danger of self-intoxification, of exploitation, and of self-glorification. On the other hand, he was not a defeatist. He simply persevered in his prophetic and priestly posture as always. Thus, his attitude to the very end of his life was open, critical, gentle, wise, honest, patient, and loving.

If I were asked to name those Dutchmen who best understood the nationalist drive for self-expression and whose service to the cause was the most pure, I would name three: the socialist D.M.G. Koch, the Jesuit father, van Lith, who was missionary to Muntala, and the missiologist Kraemer. Each in his own way and out of different convictions made his worthy contribution while facing both hostile opposition and admiring approval. Many on both sides were deeply suspicious of each of them, and yet each was also trusted, loved, and respected by those on either side who could feel the hunger and thirst for righteousness and a society of free and equal people.

A Few Brief Notes on the Final Phase of Kraemer's Life

(To save space I shall write these notes in telegram style.)

(1) Kraemer's role in international missions, the ecumenical movement, and missiology and the theology of religions. Kraemer, along with Karl Heim and Karl Hartenstein, was present at the Jerusalem conference of 1928. Joined with Heim and Hartenstein to oppose the tendency to relativize missiology. Against the value-theory of missions. John Mott discovers Kraemer. Kraemer mandated to write a study book in preparation for the next IMC conference. Result: in 1937 Kraemer finished his renowned book, *The Christian Message in a Non-Christian World*, published in 1938.

Some of the book's seminal ideas:

- (a) Emphasized the unique character of the Bible's message. Biblical realism. Bible characterized as "the recitative of God's saving acts in Jesus Christ."
- (b) The relationship between God's revelation in creation and through Jesus Christ. The problem of continuity-discontinuity.
- (c) The young churches in their sociological and religious context.

Kraemer gave the biblical theology of religions and a theology for church-building in this book.

Kraemer at the Tambaram conference in 1938. Much opposition.

Contact and friendship begun with Dr. D. T. Niles and Bishop Kulandran. Another trip to India and Ceylon.

Kraemer's later writings. *Religion and the Christian Faith* (1956) — an elaboration of his theology of religion, an important declaration of Kraemer's views on general and special revelation, also contains Kraemer's analysis and critique of Tillich's theology as well as his struggle with syncretism. His great book, *World Cultures and World Religions, the Coming Dialogue*, published 1960. The book is a veritable storage containing the harvest of years of research and study. For basic information about the religions, extremely valuable. But our study of how religions and cultures develop must continue; the situation is ever

changing. Book still structured along the lines of East-West relationships; thus is somewhat dated; we must now study the worldwide church in a secular setting and the worldwide character of religions.

(2) Kraemer's homefront activity. His outstanding informational work among those at home-base, such as his little books *Waarom Zending Juist Nu?* ("Why Missions Now?"); *De huidige stand van het christendom in Ned. Indie* ("Christianity's Present Status in Dutch India"); and *Ontmoeting van het christendom an de wereldgodsdiensten* ("Christianity's Confrontation with the World Religions").

His work in reviving mission organizations, his influence on the Dutch Reformed church (*Hervormd*) to de-emphasize the ecclesiastical character of its mission. His work to renew the educational aspect of missions. His proposals to dissolve the Missionary Study Council and to alter the design of the Netherlands Missionary Council.

(3) Professor at Leiden University from December 3, 1937 until the outbreak of the Second World War. Inaugural speech on syncretism. Kraemer a nontheologian in a theological faculty.

Kraemer's posture toward theologians and theology. Worked continually as layman among theologians. Always reminded theologians of the danger of failing to accompany words with deeds in proclaiming the gospel. The danger of merely declaiming the truth rather than revealing it.

Post of professor at Leiden of short duration. Leiden University the first university closed by German authorities because of the University Senate's opposition to the firing of Jewish professor Meyers.

His work of church-building in Netherlands done jointly with Rev. Gravemeyer and Professor Banning.

Following the war, participation in building up Dutch ecclesiastical and political life.

(4) Kraemer, the leader of the Ecumenical Institute in Bossey, Switzerland, 1948-1957. Communication of the Christian faith in the world of journalists, politicians, artists, philosophers, etc.

(5) Eve of his life in Driebergen, Netherlands, filled with writing, teaching and advising. Interrupted by travel to Hongkong, Indonesia, Japan, and America.

The approaching end: gravely bothered when writing was no longer possible; conversation and interest remained clear, fresh, and up-to-date to the very end.

I now add a few comments about Kraemer the human being to show that he was a missionary through and through.

Kraemer the Human Being

Kraemer's body was very weak physically; psychologically, he lived amid tremendous tensions. He struggled his whole life with vexatious periods of insomnia. The famed Christian psychiatrist from Switzerland, Dr. Maeder, taught him how to cope with this problem. During the time when he was being helped by Maeder, Kraemer wrote a book about the doctor himself which includes essays by Maeder. Kraemer is probably one of the first to underscore the importance of psychoanalysis and psychotherapy as useful tools in caring for man's psyche. It is

reckoned with the concrete societal structures as he found them.

Finally, Hoekendijk deemed it both impossible and irresponsible to hermetically seal off the various local cultures from the "great society." Rather than seal them off we must prepare the peoples of Asia, Africa, and Latin America for participation in the "great society."

This can only happen if one sees the need for a *comprehensive approach*. Congregations must begin to function as centers of social integration and as much as possible must involve themselves in every aspect of society simultaneously. Hoekendijk pleaded for an approach that was both comprehensive and simultaneous. The various services required to carry out this task were not merely ancillary, in his judgment. Each was a full-fledged and equal component of the total program.

ENGLISH MISSIOLOGY

One of the noteworthy features of Anglo-Saxon missiology is that it is rarely a mere academic enterprise; in the United Kingdom missiology usually flows out of the direct concerns of missionary practice and/or missionary administration. A telling example is Henry Venn.

Henry Venn (1796-1873)

Henry Venn never worked in Asia or Africa; in fact, he never even visited there. In spite of this, he was secretary of the renowned Church Missionary Society for 32 years and through this had a mighty effect on missionary thinking and administration in the nineteenth century.

Venn was born on February 10, 1796 in Clapham. He studied at Cambridge and while there struck up a friendship with William Wilberforce. In 1821 he became an Anglican priest and served under the bishop of Norwich. In the following year he became a member of the board of the Church Missionary Society and was appointed as its secretary in 1841. In this capacity he served as editor of the *Christian Observer*. He resigned his secretarial post in 1872 and died on January 13, 1873.

The only biography of Venn is *Memoir*, written by William Knight and first published in 1880. Dr. John Taylor is at work on a new biography in which he hopes to show Venn's important contributions to missiology. Venn's name is usually mentioned in the same breath with his American colleague and contemporary, Rufus Anderson, who served as secretary of the American Board of Commissioners for Foreign Missions while Venn was secretary of the English society. In many respects their ideas are remarkably similar, though Venn's thoughts bear a definite episcopal stamp and Anderson's reflect his congregational background. Max Warren published a selection of Venn's essays and letters in his book *To Apply the Gospel*.⁸

Venn's chief contribution stems from his vision of how young churches become independent. Both he and Rufus Anderson coined the famous phrase

8. Max Warren, ed., *To Apply the Gospel: A Selection from the Writings of Henry Venn* (Grand Rapids: Eerdmans, 1971).

which has now become much misused and heavily criticized: "the three-self formula." The phrase means that the chief goal of Western missions must be to build churches which are self-supporting, self-governing and self-propagating. In this connection, we refer the reader to the chapter on the goal of mission. One can really see how the colonial policies of the British empire were strongly influenced in those years by what was called "ethical politics."

A knowledge of Venn is also important for a good understanding of the ecclesiastical and political developments in West Africa in the nineteenth century. Prof. J. A. Ajayi of the Nigerian Ibadan University explicitly stated this in his book *Christian Missions in Nigeria 1841-1881*, published in 1965.

Without question Venn ranks high among the great nineteenth-century missionary strategists, but he was also one of the most clairvoyant. His special interests were the purpose of mission, the special calling of the missionary, and the special function of the missionary society. Although the Church Missionary Society has always worked within the framework of the Church of England, the society's leaders have always adamantly maintained that its role is primarily substitutionary; the work of the society represents the call which comes to the whole church to engage in missions. Even today, though the church has largely taken over and replaced the mission work of the societies, the notion of societies acting as substitutes for and representatives of the churches shines forth in the vision of the present-day Church Missionary Society missiologists, Dr. Max Warren and Dr. John Taylor. The idea appears in refined form, of course, but it is there nonetheless.

Roland Allen (1868-1947) ✓

An English missiologist whose writing draws constant attention is Roland Allen. He was an Anglican missionary to China sent out by the Society for the Propagation of the Gospel. He went through the Boxer Rebellion and saw his mission post become completely devastated. This rebellion and the subsequent tension it caused, the deep resistance to foreigners, and the Chinese belief that Christianity was foreign led Allen to question the policy which the society and virtually all other boards had employed up to that point, namely, the setting up of mission stations. He underwent a revolution in his thinking, and in his stimulating book, *Missionary Methods: St. Paul's or Ours?*, published in 1912, he called for a fresh approach. Like Paul, who from the very beginning endowed the earliest Christians with spiritual authority so that the building up of the churches became *their* responsibility and calling, Allen pleaded for a casting off of paternalism and ecclesiastical colonialism. He wanted the churches to be built up by the new Christians themselves who were led by the Holy Spirit. Allen never tired of reiterating that the nineteenth-century methods lacked the elements of spontaneity and simplicity. He called for a return to following once again in the footsteps of Paul. See, for example, his book *The Spontaneous Expansion of the Church and the Causes Which Hinder It* (1927). Allen claimed that mission posts only serve to underscore the foreign character of the gospel. We must do everything in our power to make the churches "indigenous." He found little response to his appeal from the society itself, but the progressive World Dominion Press was willing to publish his books. Today they are known throughout the whole of the missionary world.

After ten years in China and five years of service in England, Allen became

a "voluntary clergyman." In that capacity he traveled to India, Rhodesia, East Africa, South Africa, Canada, and other places to test his ideas and to deepen his practical experience. He died in Kenya in 1947.

Allen was a man ahead of his times. His ideas met with great opposition and resistance. His views on the need for native churches to be independent, his call for ecumenical cooperation, and his appeal for responsible lay participation in building up the churches bespeak his deep insight and prophetic courage in going against the paternalism of his day.

For thirty long years Allen pleaded with the authorities to give the native churches a chance to stand on their own feet. He did not mean simply allowing them to be boss in their own house, so to speak; rather, he was calling for a respect for congregations who have received the gift of the Holy Spirit and who are aware of what it means to be led by the Spirit.

In 1960 the World Dominion Press of London published a representative selection of Allen's most famous writings under the descriptive title *The Ministry of the Spirit*. The book was edited by D. M. Paton.

Allen's writing stimulated many others. Later missionary figures like Dr. Hendrik Kraemer (as he began his work in Bali), Dr. Harry Boer in Nigeria, Donald McGavran, and others willingly attest that Allen's ideas influenced their methods. Not, of course, that they dutifully followed everything that he said, for the questions of what Paul's methods were and how we must follow them today are more involved and complex than Allen pictured them. He gave too little thought to the question of whether Paul's methods are applicable in every situation. Moreover, he underscored the independence of the young churches too heavily and the interdependence of all churches within the one body too lightly. The financial problems of the young churches are more weighty than Roland Allen imagined; they are more closely tied to world economic conditions than he realized. But that he was the guiding genius of many none can contest.

Dr. M. A. C. Warren

Max Warren was the son of an Irish missionary to Northern India. After finishing his theological education at Cambridge, Warren was sent to Nigeria by the Church Missionary Society. His stay was cut short by tuberculosis, and through this illness he lost one of his eyes. Although he is recovered, his physical condition since then has been rather unstable. Considering all this, his work output has bordered on the phenomenal.

In 1942 Warren was appointed secretary of the Church Missionary Society and thus had great opportunity for travel, study, and writing. He is one of the most widely traveled and experienced missiologists of the twentieth century. In 1963 he stepped down as secretary to become a canon in Westminster Abbey. Countless people the world over still seek his advice.

Warren's missiological publications are extensive. They clearly reflect his travel experience and the changing situations in the world and the church during the time he wrote.

At this point we shall cite only the most important of Warren's writings. His books *The Gospel of Victory* (1955), which discusses the book of Galatians,

and *The Truth of Vision, a Study in the Nature of the Christian Hope* (1948), provide his view of the biblical foundation. Missions are placed in an eschatological perspective, and to accent the eschatological nature of the missionary enterprise he uses the key phrase "Expectant Evangelism." *The Christian Mission* (1955) and *The Christian Imperative* (1955) discuss the fulfillment of the missionary mandate. Three of his books contain a wealth of information on the subject of missions and their relationship to colonialism: *Caesar — the Beloved Enemy, Three Studies in the Relation of Church and State* (1955), and *Social History and Christian Mission* (1967). *Partnership, the Study of an Idea*, a treatment of the watchword of the Whitby conference, and *The Functions of a National Church* (1964) are both important studies of the relationship between Western churches and those in Asia and Africa. An imposing study of the English contribution to missionary work is *The Missionary Movement from Britain in Modern History* (1965). Dr. Warren's influence also spread through his famous *C.M.S. Newsletter*, a monthly, four-page letter compiled by him which is one of the richest sources of missionary information ever written. His successor, Dr. John Taylor, took over the *Newsletter* in 1975 and brings to it the same high and exacting standard for quality.

Max Warren belongs to the evangelical wing of the Anglican church. His genuine ecumenical spirituality and practical wisdom have contributed greatly to establishing and maintaining relations between Western churches and those in Asia, Africa, and Latin America. Postwar missiology is deeply indebted to this man who so closely joined theory and practice that it became second nature to him.

In 1974 Warren finished his autobiography with its arresting title, *Crowded Canvas*. It is a record of a life full of rich experiences and is as instructive as it is inspiring, for it contains a wide cross section of missionary activities.

Warren passed away on August 23, 1977, at the age of 73. His last two publications were a book entitled *I Believe in the Great Commission* (Eerdmans, 1977), which can be viewed as a last testament summing up his thinking and work and indeed his whole life as well as his hopes and desires for the mission of Christ's church; and an important essay, completed less than one month before his death, entitled "The Fusion of the IMC and WCC at New Delhi: Retrospective Thoughts After a Decade and a Half."^{8a}

Stephen Charles Neill ✓

One of the most productive of the English missiologists and a man who also doubles as church historian and expert in ecumenical affairs is Stephen Charles Neill. Here are several pertinent biographical details about Neill's life:

1924–1945: missionary to India

1939–1945: Anglican bishop of Tinnevely and highly involved in the union movements which led to the founding of the Church of South India

8a. Translator's note: Warren's essay will appear in the Fall of 1978 as a chapter in a book honoring Professor Verkuyl upon the occasion of his retirement.

The second relationship is antagonistic. Proclaiming the good news necessarily involves a struggle with the demonic idols present in the various religious systems. Spindler goes into great detail as he describes the weapons for warfare against the demonic elements. One of the weapons is prayer. Owing to this battle, the way of mission always involves the cross. Mission suffers apparent defeat at the hands of idolatry.

The third relationship involves Christ and the world. This is the soteriological dimension of mission. Spindler discusses the concept *Salut du monde*, connecting the biblical *soteria* to two other biblical terms. Following Hoekendijk's example, he joins *soteria* to the biblical idea of *shalom* to avoid any danger of pietistically reducing it to individual salvation. He also connects it to the element of joy (John 15:11; 1 John 1:4). Mission is not some sort of spiritual imperialism, but rather the sharing of the joy of salvation while we eagerly await its all-embracing and full disclosure.

In 1974 Spindler was appointed the successor of E. Jansen Schoonhoven at Leiden University and also director of the missiology branch of the Dutch Inter-University Institute for Missiological and Ecumenical Research.

MISSIOLOGY IN THE UNITED STATES

Rufus Anderson (1796-1880)

For the first two hundred years, American missionary organizations operated without a solid theoretical base, according to Pierce Beaver, editor of *To Advance the Gospel*, a book of selected writings by Rufus Anderson. Both Beaver and Robert Speer describe Anderson as the first American to provide a theoretical view of missions, and they claim that his ideas prevailed in America for the next 100 years. Anderson's influence in America paralleled Henry Venn's in England.

In 1826 Anderson was appointed assistant secretary and in 1832 became senior secretary of the American Board of Commissioners in charge of contact with all board personnel working in foreign territory. Through his work Anderson came to the conclusion that the primary goal of all Western missions should be the "development of self-supporting, self-governing, and self-propagating churches of Christ." Commonly called the "three-self formula," this view was developed by Anderson and his English counterpart, Henry Venn, and was explicated in several of Anderson's publications: *Tracts*, *Outline of Missionary Policy*, and in a book printed in 1869, *Foreign Missions: Their Relations and Claims*. Moreover, a number of histories of specific American missionary societies are credited to Anderson.

By his "three-self formula" Anderson was reacting to the pietistic view which emphasized individual salvation to the neglect of church-building and to the trend of building native churches as "colonial outposts of Western churches." He strongly opposed ecclesiastical colonialism which is more than satisfied to make carbon copies of Western churches in Asia, Africa, or among the Indians.

As for the missionary mandate, Anderson strongly claimed that it comes to each and every missionary. Churches and boards exist "to carry out the purpose

of the missionary." The deepest motivation for mission comes from love, that is, a response of "Love to Christ." He formulated the goal of mission as follows: "Missions are instituted for the spread of a Scriptural, self-propagating Christianity."¹² This goal involves four aspects: the conversion of lost men, organizing them into churches, giving the churches a competent native ministry, and conducting them to the stage of independence and (in most cases) of self-propagation.

In Anderson's mind, schools should be established only to help in the primary work of missions. Their chief function is to train "native teachers and preachers." The real work is to build up the young churches, and he states this time and again in his writings. In many respects we are indebted to Anderson for the concept of an "indigenous church."

Anderson was obviously a man of his time. He could not at that time see clearly the problems which would arise between church and society. What is more, the ideal relationship between Western churches and the young churches, as he saw it, was marked by paternalism. Then too, by today's standards his view that education and what we call "diaconal assistance" are merely supportive of the main work of orally proclaiming the gospel is somewhat narrow.

Rufus Anderson's influence lasted for one hundred years. Hundreds of missionaries came under his sway, and mighty transformations in mission policy occurred under his leadership. Old "mission stations" were replaced by young churches, and native preachers were trained and ordained to staff them. Schools were used less as a means of evangelism and more as a means of training the laity. Young churches were given a greater voice in administrative affairs and decision making.

"There was no rival theory of missions set forth in North America during the nineteenth and first half of the twentieth century," says Pierce Beaver. And Robert Speer, who later became director of the future Student Volunteer Movement, wrote of Anderson: "Rufus Anderson was the most original, the most constructive and the most courageous student of missionary policy whom this country has produced."

One publication which has appeared on Anderson and his work, *To Advance the Gospel: A Collection of the Writings of Rufus Anderson*, is edited by and contains an introduction by R. Pierce Beaver (1967). In a collection of essays commemorating the life of J. H. Bavinck, *Christusprediking in de Wereld*, Beaver included a piece on "Rufus Anderson's missionary principles." In it he wrote:

A brief summary of Anderson's thought may be a fitting contribution to a volume in memory of Professor J. H. Bavinck. Both these servants of Christ in the mission of His Church had the same comprehensive concern for the totality of mission and they found the source of their insights in the Bible. Unlike Professor Bavinck, Dr. Anderson never systematized his theory.¹³

12. Rufus Anderson, *Outline of Missionary Policy* (Boston: The American Board of Commissioners, 1856), p. 3.

13. R. Pierce Beaver, "Rufus Anderson's Missionary Principles," in *Christusprediking in de Wereld*, pp. 43-44.

Department of Physics

John Stett: The Nature of Biblical Evangelism [and Mission]

- Some definitions:
1. Mission - everything God sends the Church into the world to do
 2. Evangelism - sharing the good news of Jesus
 3. Dialogue - an attempt at mutual listening; a taking of the humanity & love.
 4. Salvation - personal freedom from sin and its consequences
 5. Conversion - to turn from sin (repentance) to God (with a faith).

Intro - Tape (Humpty Dumpty)

1. Mission - not identical with evangelism. Evangelism is part of mission, but ^{it's} not all of mission. Mission is an activity of God arising out of his nature: He is a sending God (And mission in the Latin word for sending) He sent the prophets (OT); He sent his Son (N.T.); He sent the Spirit; He sent the Apostles, the 70. He sends you "As the Father sent me, so send I you (Jesus)"

So if we are to understand the nature of the Church's mission, we have to understand the nature of the Son's mission. That is 2-fold:

(1) First, he sends us into the world, as he was sent into the world, to identify. To identify with others as he identified with us. It is one of our most characteristic evangelical features that we seldom take seriously the principle of the incarnation. It comes more naturally to us to shout the gospel to people at a distance, than to make ourselves deeply in their lives...

(2) Second Christ sends us into the world to serve. Not just to seek, to save, to preach. "I did not come to be served, but to serve and to give my life a ransom. The giving of his life as a ransom was the unique thing about him but it came as the climax of a life of service... Jesus supplies us with a perfect model of service, he sends his Church to be a servant church. We need to recover this Biblical emphasis. It is in our servant role that we can find the right synthesis between evangelism and social action. Both are authentic expressions of that service which we are set into the world to give. (But they are different) - both are parts of our mission.

- a. There is the service which is our response to the Great Commandment (the second great): love in our neighbor Social Action
- b. There is the service which is our response to the Great Commission: to go and make disciples. This is a new and Christian (i.e. N.T.) dimension, added to the O.T. Commandment. If we love our neighbor we will tell him the good news of Jesus.

Mission then is not a word for everything the church does. It doesn't include "worship" for example. Mission does not include everything God does in the world either. It does not include creation, providence, judgment. Mission describes everything God sends the church into the world to do. It embraces its double vocation to be both the salt of the earth & the light of the world.

If dialogue is a serious conversation in which we're prepared to listen as well as speak, is it not an indispensable aspect of truly Christian evangelism? The Gospel is invariable in its substance but the way we approach people and the way we explain things to them is bound to vary unless we are totally lacking in sensitivity. "Dialogue," writes Canon Max Warren, "is in its very essence, an attempt at mutual listening - listening in order to understand. And understanding is its reward."

So dialogue becomes a token of Christian humility and love - because it indicates our resolve to rid our minds of the prejudices and the caricatures we may entertain of the other man. Our resolve is to struggle to listen through his ears and to see through his eyes so as to grasp what prevents him from hearing the Gospel and seeing Jesus. Our resolve is to sympathize with him in his doubts and in his fears; once again, it's the challenge of the incarnation; to renounce evangelism by inflexible slogans and instead, to involve ourselves sensitively in the real dilemmas of men.

4. Salvation: The Gospel is the power of God unto salvation.

Many people we know are embarrassed by salvation words and others say they're meaningless today - so there are not wanting those in the contemporary Church determined to translate the word salvation into a more modern idiom, which is fine and necessary, provided we remain loyal to the Biblical revelation - because a translation is one thing; it's the old message in new words; A fresh composition is something quite different.

Firstly, then, some people say that salvation means psycho-physical health or wholeness. They point out that Jesus said to the woman with the issue of blood, to blind Bartemeus and the leprosy sufferer "your faith has saved you", which, in each case, the King James version translates, "your faith has made you whole". But we need to know that the same salvation words are used in the Gospels of deliverance from drowning and from death. Are we, then, to argue from these uses of the verb that to save, or the salvation that Christ offers is a composite rescue from physical ills of all kinds? including disease and drowning and death?

No. Salvation by faith in Christ crucified and risen is moral - not material. It's a deliverance from sin, not from harm, and the reason Jesus said, "your faith has saved you" to both categories, is that his works of physical rescue - disease, death and drowning were intentional signs of his salvation and were understood by the early Church to be such. Now in saying this, I do not deny that disease and death are alien intrusions into God's world, nor that God heals, nor that new life in Christ can bring a new physical and emotional well-being, as psycho-somatic conditions due to stress and resentment are cured, nor do I deny that at the consummation of all things when we're given new bodies and we enter a new society we shall be rid of disease and death forever. What I am saying is that the salvation offered in and through Jesus Christ today is not a complete psycho-physical wholeness and to maintain that it is

is to anticipate the resurrection. Secondly, others are saying that salvation means, or at least includes socio-political liberation; not, no, help for the individual but justice for the community. At Upsala, '68, the goal of mission was defined in terms of humanization. After Upsala, at Montreal, in 1970, it was said that God's salvation of mankind in Christ encompasses the development of all man's faith and institutions and structures. At Bangkok it was emphasized that God's liberating power changes persons and structures and, therefore, they said, we see the struggle for economic justice, political freedom, cultural renewal as elements in the total liberation of the world through the mission of God. Humanization, development, wholeness, liberation, justice, - now let me say at once that all these are not only desirable goals, but Christians should be actively

total, penitent, submissive commitment to Jesus and it would have been ⁵ inconceivable to the apostles that people could believe in Jesus as Saviour and not submit to him as Lord. You can't chop Jesus up into bits and then respond only to one ~~bit~~ of the bits. The object of our saving faith is the whole and undivided person of our Lord and Saviour, Jesus Christ. So, what is evangelism? It's sharing the Good News of Jesus. The Jesus we announce is the one who died for our sins and was raised from the dead, according to the Scriptures of the Old Testament and the New Testament. And on the basis of his death and resurrection he offers forgiveness and the gift of the Spirit to all those who repent and believe and are baptized.

(3) Dialogue: During the past decade or two the concept of dialogical with men of other faiths has become the ecumenical fashion. And we evangelicals have tended to react very sharply against it. Is our negative reaction justified? ~~Well,~~ Our main fear is that the uniqueness and the finality of Christ tends to be muted by those who are calling the Church to dialogue. For then, evangelism gives way to syncretism and the proclamation of the truth is replaced by a common search for truth. The most extreme ecumenical statement I still have read is by Prof. J. D. Davis of Birmingham, who says that openness is a prerequisite of dialogue. So, he says, if I engage in dialogue with a Buddhist, the Buddhist may come to accept Jesus as Lord or I may come to accept the authority of the Buddha, or we may both end up as agnostics. And he says, unless we are both open to those possibilities, there is no dialogue. Well, that's ludicrous. No evangelical Christian could accept this kind of uncommitted openness. If we enter into dialogue with a non-X'n, we enter it as committed men, unashamedly committed to Jesus Christ. The paragraph on dialogue in the Uganda report expressed this point very well. It said, a Christian's dialogue with a non-Christian implies neither a denial of the uniqueness of Christ nor any loss of his own commitment to Christ. Why, then, should Christians engage in dialogue with non-Christians? Listen to some words from Mexico, '63. "True dialogue with a man of another faith requires a concern, both for the Gospel and for the other man. Without the first, dialogue becomes a pleasant conversation. Without the second, it becomes irrelevant, unconvincing or evasive." So, a genuinely Christian approach to others must be humble, personal, relevant and humble. And it's these Christian qualities which, I fear, are sometimes missing in our evangelical evangelism. We often give the impression to other people of being glib + brash and our critics accuse us of a wide variety of horrid attitudes like paternalism and imperialism.

② Evangelism: It is an essential part of the Church's mission - but what is it? ③

The Greek word, "euangelisemi" means to bring or to announce the "euangelion" - the "Good News". The word is used once or twice in the N.T. to announce a secular news item, as when Timothy brought Paul the good news of the Thessalonians' loyalty to him. But the regular use of the verb relates to the spread of the Christian good news.

There is an important consequence to this fact. Evangelism must not be defined in terms of its results because this is not true to Biblical usage. Occasionally the verb is used absolutely - for example, "there they evangelized" - Acts 14:7, meaning "there they preached the Gospel". There is no mention in these passages whether the Word which was evangelized was believed or whether the inhabitants of the towns and villages were converted. Evangelism is the announcement of the Good News irrespective of the results. It does not mean to win converts. Dr. Packer, in his book "Evangelism and the Sovereignty of God" has justly criticized the famous definition of evangelism that to evangelize is so to present Christ Jesus in the power of the Spirit that men shall come to put their trust in God through Him. "This", he said, "is to define evangelism in terms of success. To evangelize in Biblical terms, is not so to preach that something happens. But, ~~at the~~ Dr. Stott pleads: "Please don't misunderstand me - we earnestly desire that something will happen - that people will respond - that they will believe and that is why we not only proclaim Christ but we persuade men. And we plead with them to be reconciled to God. But, at the same time, we must not confuse an objective (what we want to happen) with a consequence (what actually does happen). Our purpose is to persuade sinners to put their trust in Christ - but it is still evangelism whether, in fact, men are persuaded to embrace it or not.

Instead, evangelism must be defined in terms of the message, the evangel.

Nothing hinders evangelism today more than the widespread loss of confidence in the true relevance and power of the Gospel. Despite all ~~the~~ rich diversity of its formulation in the New Testament there is only one New Testament Gospel - and in a single word, God's Good News is Jesus. Jesus is the heart and soul of the Gospel. That's why Philip told the Ethiopian simply the Good News of Jesus.

The Good news of the New Testament contains at least four elements.

Let's look at the way the apostles presented Jesus.

1. The Gospel events
4. The Gospel demands

Gospel witnesses

and promises

a) First, there were the Gospel events - primarily, the death and resurrection of Jesus. Sometimes the apostles began with a reference to the life and ministry of the man, Jesus, and usually they went on to His enthronement as Lord and His return as judge - their message focussed upon His death and resurrection. Furthermore, they didn't proclaim these as non-theological history as some people say - just "you killed him but God raised him". No, they already had a doctrine of both. His death was according to the definite plan and foreknowledge of God. And the cross they deliberately called a tree to indicate the divine curse for sin under which He died - while the resurrection was a divine vindication, snatching him from the place of the curse to the place of honor and authority at the right hand of God. These are the Gospel events.

b) Second, the Gospel witnesses: The apostles proclaim the death and resurrection of Jesus, both according to the Scriptures of the Old Testament and according to the evidence of their own eyes. They said, "we are witnesses of these things. So, to say, you and I have no liberty to preach Christ crucified and risen, according to our own fancy or according to our own experience. The only Christ there is to preach is the Biblical Christ; the objective, historical Jesus attested by the joint witness of the prophets of the Old Testament and the apostles of the New. And our witness is secondary to theirs - the Gospel witnesses.

c) Third, the Gospel promises: The Good News concerns not just the historic Jesus, but also the contemporary Christ; not just what He once did in death and resurrection, but what He now offers as a result. What is this? According to Peter, it is the forgiveness of sins and the gift of the Holy Spirit. Salvation is more than this, but it certainly is not less than the remission of past guilt and the gift of an entirely new life of freedom through the regenerating and indwelling Spirit.

d) Fourth - the Gospel demands: It demands repentance and faith. And Peter added, "Be baptized - everyone of you - in the name of Jesus Christ." The apostles never had a mechanical view of baptism, for they always set it in its proper context of repentance and faith. And they were required to submit to baptism in the very name of Jesus, whom they had previously repudiated and killed. So, whatever baptism signifies, it certainly was and is a public token of repentance and faith in Jesus. It's true, of course, that salvation is by grace alone and faith, alone, but this saving faith is a

involved in pursuing them. and we evangelicals have often been guilty of opting out of our social and political responsibilities - and we are to blame for this neglect. We should repent of it and we should not be afraid to challenge ourselves and others that God may be calling many more Christians than hear his call to immerse themselves in the secular world of politics and economics, sociology and race relations and preventive medicine and development and a host of others such spheres for Christ. But these things do not constitute the salvation which God is offering the world in and through Christ. They may be included in the mission of God insofar as Christians are giving themselves to serve in those fields, but to call social activism evangelism or to call socio-political liberation salvation, this is to be guilty of a gross theological confusion. It is to mix what Scripture keeps distinct, namely, God the creator and God, the redeemer; the God of creation and the God of the covenant. Justice and justification. Common grace and saving grace - the reformation of society and the regeneration of the individual.

- c. Thirdly, if Biblical salvation is neither psycho-physical wholeness nor socio-political liberation, it is a personal freedom from sin and its consequences. Now freedom is a popular word today as salvation is unpopular. And it's unfortunate that many people think of freedom in negative terms. And one of the Christian's best contributions to the debate about freedom is to insist that we think of it positively. In terms, not just of what we're set free from, but of what we're set free for. Let me touch briefly on the three tenses of salvation. First of all, we have been saved from the wrath of God and the just judgment of God upon our sins. ^{that} Justification. But it doesn't stop there. To
- 4) justification is added adoption into the family of God. We were slaves under the curse of the law - we've become sons. We enjoy a new freedom of happy access to God as our Father. And the Spirit witnesses with our spirit that we are the free children of God. Secondly, we are being saved. Gradually, but surely the indwelling spirit is liberating us from the bondage of our own self-centeredness. But again, we need to emphasize the positive. What for? In order to give ourselves in the service of God and man. We exchange one slavery for another. We were the slaves of sin and of self. But we've become the willing slaves of God. And your slaves, as well, for Jesus' sake. We should emphasize more than we often do that we cannot claim to be saved from self if we do not then abandon ourselves in the selfless service of God and man.
- 3) Thirdly, our final salvation lies in the future. It's not only that we shall be delivered from the wrath to come, but also from the whole process of decay in creation and from all evil, whether in ourselves or in society. For, we're going to get new bodies - there's going to be a new heaven and a new earth. And then we shall experience, and the whole creation, too, what Paul calls the liberty of the glory of the children of God. So, you see, brethren, that in each phase of salvation, Scripture lays its emphasis, not just on our rescue from wrath, from self, from decay, but on the freedom that such rescue will bring. Freedom to approach God as our Father, freedom to give ourselves in service - and, finally, the freedom of glory, when, rid of all the limitations of our flesh and blood existence, we can devote ourselves without reserve to the service of God and each other. Are we saved? Yes, and we rejoice. Are we saved? No. And in this body and in this society we groan inwardly as we wait for the consummation. We rejoice - and we groan. And this is the paradoxical experience of Christians who have been saved and are being saved and at the same time are not yet saved.

5. Conversion Conversion indicates that the announcement of the Good News of salvation requires a response. We must reject as hopelessly un-Biblical the notion that all men have already been saved by Christ and that the only function of evangelism is to acquaint the ignorant with this good news. No, No. The God who reconciled us through Jesus Christ to himself, now bids us beg people on behalf of Christ, Be reconciled to God. And what validity would such an appeal have if those who hear it are already reconciled to God but simply do not know it. If God was in Christ reconciling the world to himself, we must be in Christ by faith in order to receive the reconciliation. It is impossible to be a Biblical Christian and a universalist simultaneously. We should preserve a certain humble and reverent agnosticism about the precise nature of hell, as about the precise nature of heaven. Both are beyond our finite understanding - but clear and dogmatic we must be that hell is an awful and eternal reality. It is not dogmatism that is unbecoming in speaking about the fact of hell, it is glibness and frivolity. How can we even think about hell without tears. If, then, a response to the Gospel is necessary, this response is conversion - and it means to turn. In secular Greek, it is used of to turn round or to return from one place to another and theologically it has the same meaning. To turn from sin and idols, which is repentance and to turn to God and Christ which is faith. So that the Biblical equation is that repentance plus faith = conversion.

a) And as we consider this, I issue three warnings. First, conversion is not a work that man can do by himself. Repentance and faith are not only the duty of men, but in Scripture, they are also the gifts of God.

b) Secondly, conversion is not the renunciation of all our inherited culture. Conversion involves repentance. But we need to specify what it is that we are called upon to renounce. Sometimes we seem to expect the convert to step right out of his former culture into a Christian sub-culture, which is totally distinctive. Sometimes we even expect him to withdraw from the real world altogether. Conversion shouldn't take the Christian out of the world, but send him back into it. The same person in the same world - and yet, a new person with new convictions and new standards. Jesus says, "Come". And immediately adds, "Go". Go back into the world from which you have come. And in both East and West, it's vital for us to distinguish between Scripture and culture. And between those things in culture that are evil and must be renounced and things that are good and can be retained. In the worst, according to the authors of the book, "God's Lively People", we seem to expect new converts to abandon their contemporary behaviour and adopt a new life style, which turns out to be not new at all, but very old. I quote: "The new Christian has to learn the old hymns and appreciate them. He has to learn the language of the pulpit. He has to share in some conservative political opinions. He has to dress a bit old-fashioned. In brief, he has to step back two generations and undergo what one may call a painful cultural circumcision." and in the third world, too, and in wherever a non-Christian religion dominates a country's culture we need great wisdom to discern what can be retained and what must be renounced. We cannot agree with Dr. J. B. Thomas' call for a Christ-centered fellowship of faith and ethics in the Hindu religious community. Bishop Leslie Newbigen is right to call this proposal quite unrealistic and to insist that a man who is religiously, culturally and socially part of the Hindu community is a Hindu. But I think we can agree with Bishop Kenneth Cragg, who, against a Moslem, rather than a Hindu background writes, "Baptism does not, properly understood, de-culturalize a new believer, it en-churches him." and, thirdly, conversion is not the end, it's the beginning of a new life of membership in the church and involvement in the world. So I finish. This is the nature of Biblical evangelism. It's part of God's mission, through God's Church in God's world.

It's the spreading of the exciting Good News of Jesus - crucified, risen and reigning. It includes the kind of dialogue in which we listen humbly and sensitively in order to understand the other person and learn how to present Christ to him meaningfully. It is the offer, on the ground of the work of Christ, of a salvation that is both a present possession and a future prospect - both a liberation from self and a liberation for God and man. And it invites - No, it demands the total response of repentance and faith called conversion. The beginning of an altogether new life in Christ, in the Church and in the world. Hallelujah!

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① Mission: Evangelism is a part of Mission but it is not the whole of it.

Mission is an activity of God arising out of ~~the nature of~~ his nature. The living God of the Bible is a Sending God, which is the meaning of Mission - a sending activity. God sent the prophets to Israel. He sent his Son into the world. His Son sent out the apostles and the Society - the Church. He also sent the Spirit to the Church. And he sends Him into our hearts today. So the Church's Mission arises from the Mission of God and is to be modelled on it. "As the Father sent me," Jesus said, "so I send you." So if we are to understand the nature of the Church's Mission we have to understand the nature of the Son's mission. And that is twofold: First, he sends us into the world as he was sent into the world - to identify with others as he identified with us. And to become vulnerable as He did. It is one of our most characteristic evangelical failures that we seldom take seriously the principle of the incarnation. It comes more natural to us to shout the gospel at people from a distance, than to involve ourselves deeply in their lives, to think ourselves into their problems and into their culture and to feel with them in their pain.

Second, Christ sends us into the world to serve. For He came into the world to serve. He didn't just come to seek and to save - not just to preach - he came generally to serve. He said so. He said, "The Son of Man did not come to be served but to serve and to give his life a ransom for many." What was unique about him was that he gave his life as a ransom. But this supreme atoning sacrifice was the climax of a life of service. And in his public ministry he proclaimed the Kingdom of God and he taught its implications. He fed hungry mouths, he washed dirty feet, he healed the sick, he comforted the sad, he raised the dead, he gave himself in selfless service to other people. And now he tells us that as the Father sent him into the world, he sends us and, therefore, our mission, like his, must be one of service. He emptied himself of everything that was his - status, privilege, power and took the form of a servant. And so must we. Jesus supplies us with a perfect model of service and he sends his Church into the world to be a servant Church. We need to recover this Biblical emphasis. It is in our servant role that we can find the right synthesis between evangelism and

social action. Both are authentic expressions of that service which we are sent into the world to give. Some people ask how we reconcile this concept of mission & service with the Great Commission of the risen Lord. It is true that the whole Church is under obligation to obey the Lord's Commission to take the Gospel to all the nations. But we should not regard it as the only instruction that Jesus gave us. He also quoted Leviticus 19:18 "You shall love your neighbor as yourself" and he called it the second and great commandment, second in importance only to the first commandment to love God with all our being. There are two instructions here; the great commandment to love our neighbor and the Great Commission to go and make disciples. What is the relation between the two? Some of us have thought that they were identical so that if we share the Gospel with somebody we have completed our responsibility to love him. But not so. The Great Commission is not an explanation of the Great Commandment ~~it~~ do, nor does it exhaust the Great Commandment or supersede it. It simply adds to the command of neighbor love and neighbor service a new and Christian dimension so that if we love our neighbor we shall without doubt tell him the good news of Jesus. But equally truly, love for our neighbor will not stop there. So the reason for our acceptance of social responsibilities is simple, uncomplicated compassion. It is not in order to give the Gospel a credibility that it would otherwise lack. Love does not need to justify itself. Love simply expresses itself in service wherever it sees need.

"Mission" then, is not a word for everything the Church does. It doesn't include worship, for example. To say "the Church is mission" sounds fine but it's an overstatement. "Mission" does not include everything God does in the world either. God's activities include Creation and He is active in other ways such as providence, common grace and judgment. These are quite apart from the mission purposes to which he sends his Son and his Spirit and his Church. ~~So~~ Mission describes everything God sends the Church into the world to do. It embraces the Church's double vocation to be both the salt of the earth and the light of the world.

first in this area in Protestant Netherlands. Bavinck, decisively chosen as the first Dutch Protestant occupant for this chair, began his teaching at the Free University and Kampen toward the end of 1939 by delivering an imposing inaugural lecture entitled *Christusprediking in de Volkerenwereld* ("Proclaiming Christ to the Nations").

Bavinck's great impact as professor is best measured by the stream of dissertations on missions which flowed from the pens of students stimulated by his teaching. Bavinck never served his students by carefully weighing every line they wrote; the secret of his influence lay in things which are harder to pinpoint. He was a "guru" for his students, an Eastern guru.

In 1955 Bavinck gave up his post at the Kampen Theological School and became full professor at the Free University. The university had offered him a position as teacher of missiology and practical theology. He was now in a position to serve students by his wide pastoral and missionary experience, his psychological insight, and his homiletical gifts. Two of his books *Religieuze Besef en christelijk Geloof* ("Religious Awareness and Christian Faith") and *Inleiding in de Zendingwetenschap* ("Introduction to the Science of Missions") attracted attention. Bavinck's careful, delicate analysis of the morphology of religions is striking in the first-mentioned book, so striking, in fact, that the world's greatest scholar in morphology of religion today, Mircea Eliade, invited Bavinck to the University of Chicago to lecture to his students. Bavinck's *Introduction* will continue to be important for its theological principles of missions even though the picture it gives of missionary work in many respects derives from an earlier period and therefore must be supplemented by the work of later scholars.

While a professor Bavinck paid several visits to South Africa. His last visit was in January, 1964 to offer a course for teachers in Bantu theological schools. As I see it, Bavinck did two important things in South Africa: he inspired the Calvinist churches to greater missionary effort among the black Africans, and by his word and example he gently pricked many consciences into seeing the injustice of the "small" and "great" apartheid policy between the races. Perhaps both are needed to combat apartheid in South Africa. At any rate, Bavinck's priestly ability to identify with the feelings of whites and blacks alike led many to closer introspection.

Bavinck's years at Kampen and the Free University placed hundreds of theologians in his debt. His lectures, his informal conversations, and his inspiring example enriched them. A Brazilian student who was studying with Bavinck when the professor had already become extremely fatigued and worn out told me one time, "He doesn't have to say much; just to see him once in a while is for me a fount of inspiration!" Bavinck spoke by his life, his words, and his deeds. And when his power to speak was gone, his life still spoke.

His Departure

A serious kidney ailment had been sapping Bavinck's strength for a long time. Bavinck's second wife, F. van der Vegt, whom he married in 1956, stood by him during this severe time about which few knew.

Bavinck worked while it was yet day and even ventured a trip to South Africa in 1964 as we noted above. Finally his bodily strength gave way and

hospitalization became necessary. The kidney problem clouded his spirit. When he was coherent, he spoke with a love which drives out all fear of death; he told what Jesus meant to him in life and death. At times, while teetering on the edge of unconsciousness, he recalled incidents from the past. Those at his bedside heard him once address some former students in Javanese; at other times he spoke English to black teachers!

As death approached he was conscious and bade farewell, one by one, to the members of his family. Then he bowed his head and died. He died as he lived: a transparent witness of the Light who is eternal.

Hendrik Kraemer (1888-1965) /

Childhood Years

Kraemer's ancestors came from Westphalia to Amsterdam after the war of 1870. Kraemer was born in one of the slum quarters of Amsterdam in 1888. He often retold his mother's story about the bullet that flew through his cradle during the "eel-fracas."

Kraemer's father died when he was six, and his mother, who worked to support the family, died two years later. The orphaned Kraemer was placed in a family that strongly identified with the socialist movement's pioneers, Domela Nieuwenhuis and P. J. Troelstra. Kraemer's exposure to this movement is indirectly responsible for his lifelong burning interest in political and social issues. To his dying day he was a follower of the Christian Socialists. Later he was cared for by a family with church contacts. When he was thirteen, he was placed in a Reformed (*Hervormd*) church orphanage.

Conversion

In Kraemer's own words, at age fifteen he experienced a conversion that set the course for the rest of his life. He discovered the Bible as the word of the living God. The very Bible which had been read in the cold, hard, routine style of an orphanage supervisor had now become the means through which he met the Lord Jesus Christ. He was the living Lord and the only rightful owner of people's lives, as Kraemer was so fond of saying. Through this Lord he was born again. Kraemer said of himself, borrowing a vintage biblical term. He received a different vision about God, himself, and human beings. Many times he said that no biblical book had as profound an impact upon him during his youth as did the Acts of the Apostles. He was deeply convinced of the need to carry on the acts of Christ in this world, and he wanted to participate. Impressed by encounters with specific missionaries and with specific missionary publications, he was seized with the desire to enter missionary service.

Meanwhile, the first school of missions in the Netherlands had been established in Rotterdam. At first he was turned down, but somewhat later he passed his entrance exams with honors and was admitted. His phenomenal aptitude had finally come to light.

His meeting with the great leader of the International Missionary Council, Dr. J. H. Oldham, stands out during Kraemer's years at the Rotterdam school. Chosen for his mastery of foreign languages to give Oldham a tour of the Nether-

lands, Kraemer got a fresh vision of world mission from Oldham. It is striking how often such contacts have played important roles in the lives of missionaries.

Young Kraemer was chosen to continue his studies at the university level. He went to the University of Leiden, which was famous for its oriental department, and spent ten years studying Eastern philology and cultural history (1911–1921). The Netherlands Bible Society supported him during this time, for it wanted to send him out later as its language expert. Kraemer studied under the Islamic scholar, Professor Snouck Hurgronje. The professor had great respect for his student's abilities, but he always felt that Kraemer divided his attention too much to become and remain a pure scholar in one area. Snouck Hurgronje was an agnostic, and I can still recall Kraemer simply yet profoundly telling him the good news as the professor approached the end of his life. In 1921, Kraemer concluded his studies with this famous Islamic scholar by writing his dissertation, *Een Javaanse Primbou uit de 16e Eeuw*. Kraemer did something in his dissertation which had never been tried before; he tried to bring some order and organization into the confusing array of Javanese Muslim mysticism. It was a stepping-stone for later similar studies and is still being consulted today.

Kraemer, the Dutch Student Christian Movement, and the World Federation of Christian Students

During many of his student years Kraemer was chairman of the Dutch Student Christian Movement. Both during and after the First World War the movement played a highly important role in Dutch student life and had close affiliation with the World Federation of Christian Students headed by Dr. John Mott. Kraemer had close ties with Mott and became greatly indebted to him. With Kraemer at the head, the members of the movement acted as shock troops for the kingdom of God in the university world. The moral and spiritual influence of the movement has been mighty.

As often happens to students of culture and religion, Kraemer passed through a period of deep spiritual crisis. The skepticism and relativism which had withered so suddenly in his youth revived to threaten his faith. It was his meeting with the missionary-linguist, Dr. N. Adriani, he often recalled, which brought him through the crisis. Kraemer subsequently wrote a book about Adriani, who worked for the Netherlands Bible Society in the Posso region of the Celebes in Indonesia. Adriani was the spiritual father of the Toradja church. Kraemer related his problems with the gnawing skepticism to Adriani; Adriani, in turn, simply confronted Kraemer with the crucified and risen Lord and urged him to give total allegiance to this Lord and his unique and absolute message. From then on Kraemer's loyalty grew considerably.

Kraemer on the Threshold of Active Service

As his study period was coming to a close, Kraemer increasingly thought about his future work and discussed it with the man who was then chairman of the Netherlands Bible Society, Professor P. D. Chantepie de la Saussaye. In the professor's judgment, the times and situation of the Dutch-Indonesian churches demanded more than mere linguistic expertise; the churches needed an advisor to guide them through the stages leading to complete independence. Today we would call such

work *implantatio ecclesiae*. Chantepie de la Saussaye ended his talk with Kraemer by issuing him a challenge: "Kraemer, you must be the man." And Kraemer did become that man.

During this time Kraemer married Hyke van Gameren. How they met is so striking that it bears telling. As editor of the Liberal Student Union newspaper she had written an article describing her postwar feeling that nothing was stable any more. There was nothing to which a person could cling. In his reply in the newspaper of the Dutch Student Christian Movement, Kraemer criticized her "groundless subjectivism." The publicity generated by these articles led to a personal discussion, and the discussion in turn led to marriage. It was not an easy marriage, but a blessed one nonetheless; each gave the other a great measure of support. When Kraemer pressed his physical and psychical powers to their very limits, she stood by him with her support. Kraemer worked too hard for a while during his student days, and he paid for this for the rest of his life by being plagued with long bouts of total insomnia. His wife understood the torment and often revived him by her patient love. On the other hand, he supported her as she passed through frequent periods of deep psychological crisis when she required all his attention. Standing at Kraemer's grave, Arend van Leeuwen once said that in human marriage there is something that transcends the marriage itself. I agree with him and believe that their marriage had a specific role to play in God's plan for them.

Kraemer as a Friend

Kraemer had the gift of being a deep and faithful friend to both men and women alike. Owning and working in a cheerless old printing shop in Solo, Middle Java, was a young Chinese fellow with only an elementary education. Kraemer was struck by his outstanding abilities and personally took it upon himself to contact the University of Leiden to learn its entrance requirements. For a whole year Kraemer tutored the young man so he could pass the tests and enter the university. He was subsequently admitted and became the first oriental professor who graduated from Leiden. His name was Dr. Tjan Tju Som, a professor in Indonesia until he died in 1970.

I recall, too, his deep friendship with Suzanne de Diétrich, who with him directed the Ecumenical Institute in Bossey. He was deeply grateful for her extraordinary contribution to the institute's development, and they were closely knit in their work. The same story of Kraemer's friendship with various men and women could be repeated hundreds of times.

Kraemer in Indonesia

Kraemer worked in Indonesia from 1922 to 1928 and from 1930 to 1935 and in a few brief intermittent stints later. Kraemer knew Islam well and wrote several books on it: his dissertation; his little book, *Het Raadsel van de Islam* ("The Puzzle of Islam"); and his book written in Indonesian, *Agama (Islam)*. Even in the last months of his life he was busily writing down his final thoughts and insights about Islam in a summary book. Kraemer did this in other areas of his interest too, but he did not live to complete his book on Islam. He had become too weak.

Kraemer's knowledge of Islam and the Islamic fellowship is of course

legendary, but what was even more striking was his appeal for Christians not to avoid contacts with Muslims but to seek such contacts and to do missionary work among these people. During his whole active life Kraemer did just that, maintaining many contacts with both simple and highly learned Muslims alike. He began his active service with an intense and packed visit to Cairo, and he never let up. In fact, one year before he died he visited Lebanon to keep up his strong involvement with the Muslim world. He left an example for many of his students to follow. Then too there is Kraemer's work as a linguist. And though it is not possible at this point to go into details about Kraemer's linguistic work for the Netherlands Bible Society in Indonesia, I do want to mention several facets.

First of all, Kraemer realized more clearly than anyone else that the Malesian language would become the lingua franca of an independent Indonesia or a "bahasa Indonesia," as it is presently called. While the Netherlands Bible Society was devoting its major attention to the various regional languages, Kraemer was chiefly interested in producing a fresh translation of the Malesian Bible. Along with the German scholar, Rev. Bode, and Mrs. Bode, Kraemer completed this pioneer effort which later became the foundation for the new Indonesian Bible which is now complete and was made under Indonesian directors.

Second, Kraemer emphasized the need for providing reading material which was relevant to the modern issues facing Indonesia. Although he restricted himself far too much to the subject of planning, this does not detract from the fact that he saw the need and thus made it possible for others to carry out the work and thus fulfill the need.

Another feature of Kraemer's work in Indonesia was his assistance in the churches' drive for independence. Kraemer's studies and advice played an extraordinary role. A summary of his studies which have since become classics can be found in the collection of essays entitled *From Mission-field to Independent Church* (1958).⁷ They concern the Moluccan church, Minahassa church, Batak church, and the churches of East and West Java. Kraemer never despised the imperial church or its leaders, but with his patient and hopeful love he encouraged and inspired them to bend and renew the structures of the church. I shall try to state Kraemer's principles regarding the churches' drive for independence as succinctly as possible.

(1) The church must ever anew be redeemed from her Babylonian captivity. It could be a captivity to colonial authorities, as for example in the regions of Ambon and Minahassa. It could also be a captivity to myths and customs or to ideologies and the religious powers.

(2) Let the church be the church of Jesus Christ, living in total dependence on him and his law and gospel rather than on any other power.

(3) Let the church be no potted plant artificially set in a foreign environment; let her rather grow naturally by wrestling with her surroundings. In this connection, Kraemer continually wrestled with the problem of syncretism and urged what he later called a confrontation with the environment surrounding the church.

7. Hendrik Kraemer, *From Mission-field to Independent Church: Report on a Decisive Decade in the Growth of Indigenous Churches in Indonesia* (The Hague: Boeken-centrum, 1958).

(4) Let the obedience which flows from faith cover one's whole life, and let the church so train its members that they live Christianly in all areas of their lives.

(5) Local congregations and regional churches must learn to live in ecumenical alliance with the whole people of God on earth. Dr. Visser 't Hooft strikingly summarized it as "an uncompromising, Christo-centric theology combined with a patient and loving concern for the life of the people who hear the Gospel." This dialectical tension is an apt summary of Kraemer's church-building efforts.

A fourth feature of Kraemer's Indonesian efforts was his work in preparing the Indonesian churches for their mission to a new Indonesia. His work with Dr. Barend Schuurman in founding the theological school in East Java was an attempt, not wholly successful, to develop a *theologia in loco*. Kraemer also established a secondary theological school in Djakarta which in 1953 became a full-fledged theological college. It represented the first attempt to bring theological education to the rising level of training intellectuals. This theological college has always worked and continues to work at a *theologia in loco* as well as at an ecumenical awareness.

Kraemer developed cooperative ventures among churches in many other regions. Along with other Indonesian ecclesiastical representatives he even made an initial try at forming a Council of Churches and Missions. It did not succeed then, but after the Second World War the churches did succeed, without the intervening help of the missions.

An exciting phase of Kraemer's Indonesian activity is summarized in the title of one of his books published in 1933: *De Strijd over Bali en de Zending* ("The Struggle over Bali and the Mission"). The conflict with the government, the subsequent settlement with the resident Jansen, the founding of the Bali church by tying in the East Java churches, and the conflict with the culture specialists Goris, Bosch, and Stutterheim could fill a book. But Kraemer's views can be summarized in two brief points: the church's call to mission is universal, and Bali is gradually coming to feel the influence of Western civilization. Hence, to fail to proclaim the gospel to Bali would be a denial of love.

Kraemer's interest was in no way restricted to the church and its efforts to become independent. He was fully involved in the struggle for national self-expression in Asia. He held a distinguished position amid the tensions developing between the Western imperialist faction and those who sought for Asian national self-expression.

Kraemer's Position during the Time between the Two World Wars

After his thorough preparation in philology and cultural history at Leiden University, Kraemer was ready to be sent out by the Netherlands Bible Society to the Orient to serve as its linguist and to become advisor for churches and mission in Indonesia. He worked there primarily from 1922 to 1935. But he also traveled to many other Asiatic countries during those years. These were not merely casual stopovers; he tried to come to grips with the vital issues in each of the places he visited: Egypt, India, Ceylon, China, Japan, Singapore, Hongkong, and Lebanon.

Anyone who follows his career closely during this time immediately be-

comes impressed with Kraemer's vital and loving concern for what was living and growing in the Asiatic world. His beautiful and incisive surveys in the missionary periodical *De Opwekker*, which he wrote to describe the religious, cultural, and national shifts taking place in India and Indonesia during those years, attest to Kraemer's unbiased openness and interest. For that day his attitude was something completely new. He stood in the very center of the stormy tensions between colonialism and the drive toward national self-expression, and every page that he wrote, every talk that he held, and every public deed that he did give testimony not only to his interest but also to his ardent desire for this drive to end in complete national self-expression. Kraemer was a man who struggled and worked with the peoples of Asia in their attempt to achieve a normal status and determine their own destiny rather than consign it to the colonial authorities. The best description of his position was the criterion he set for it himself: prophetic criticism and priestly service.

Charged with prophetic courage and honesty Kraemer time and again exposed the underlying motives of imperialism, namely, the urge to use other peoples for the sake of the great colonial powers. With prophetic clairvoyance he saw the day coming when the Asiatic peoples would recover their ability to choose for themselves.

Kraemer also assumed the role of the serving priest. He assisted in the push for national self-expression, not only through his help to Indonesian churches becoming independent, but also in offering priestly service for what the colonial government was doing to help the native population. He always said that the West, too, was bothered by a nettling thing in the whole issue of colonialism: it had a Christian conscience which called for service to others and thus was working from within to refute colonialism. Wherever he saw this conscience coming to the surface, he did his best to keep it vibrant and alive.

In those days Kraemer's prophetically critical posture was uncommon. Missionaries did not yet possess it, for in that era they were largely inspired by a pietistic vision of their work. Kraemer not only set the pace by his personal example, but he also did much to nourish the churches and missions. His 1929 lecture entitled *De houding van zending en Christendom in Indië* ("The Relationship of Mission to Christendom in India") is a worthy example of his chastising and nourishing efforts.

Kraemer's testimony gained such wide attention that he finally was in a position where he could forthrightly speak to political and governmental authorities. A striking example is his review of De Kat Angelino's three-part book *Staatkundig Beleid en Bestuurszorg in Nederlands Indië* ("Political Leadership and Administrative Care in Dutch India"). Kraemer devoted two numbers (three and four) in his series of *Koloniale Studiën* ("Colonial Studies") to a thorough review of this book.

De Kat Angelino sang the praises of paternalistic, ethical, and colonial politics. Kraemer hit the bull's-eye with his charge that De Kat Angelino and his allies displayed no real understanding for the power and the right of nationalism. I cite but one passage from his critique:

De Kat Angelino apparently can't stand it that the Orientals view the colonial governors as anything other than noble supporters and unspotted

stimulators of native power. As he sees it, there is only one serious possibility. The administration has the synthesis movement completely in hand. Only it can and may act. Whoever does not work within its harness has forsaken his obligations. He is sterile. But, by Jove, is Gandhi at this moment living in vain?

Gandhi is living proof that in the long run a people can better provide its own redemption than the most well-intentioned colonial government, even though this people does not have an organization as good as the colonial one. Seriously, the well-willed striving of another never measures up to a really aroused creative force. Take careful note: the growing pride and the dominant, constructive work of several nationalistic groups can do much more to bring about a genuine synthesis than all the pseudo-syntheses of the so-called cooperators. I say this in spite of the antithetical aspects which these nationalistic groups display and however much or little they are given to cooperating with the European powers. . . .

Rarely during the colonial period was the actual issue stated so pointedly. Time and again Kraemer pounded on the issue of clarity, and for him clarity meant that the colonial authority, without beating around the bush, steadfastly adhere to the avowed goal of independence. This meant too that the colonial power must give elbow room to those forces and people who eventually would sit in positions of responsibility after independence had come.

Interest in Kraemer's ideas spread beyond Indonesia. It comes as no surprise to note that in 1935 Kraemer was invited to address the first International Student Missionary Conference on the topic *Mission between Imperialism and National Self-Expression*. I, along with many young people from Asia, had the opportunity to attend this conference.

Kraemer's topic was as thorny as it was urgent. But the lines he drew in that lecture left a deep impact on both sides and gave each a much greater sense of direction. Do not think that Kraemer's views made him popular; they did not. Instead his prophetic criticism and his priestly bearing rendered him suspect on both sides. He simply went his own way, however, facing every good and evil rumor free and unafraid like one who knows himself called to be a servant of his Lord.

Kraemer's Position after the Second World War

Both during and after the Second World War it gradually began to appear that the fullness of times which Kraemer had mentioned in 1931 had arrived for the peoples of Asia. Kraemer made a journey to Indonesia with a specific mission in mind. The thunder of the conflicts was shocking everyone in those days, and the unclear policies of the Dutch government had become well-nigh unbearable for all concerned. By fulfilling this mission Kraemer made an important contribution to soothing the tensions and preparing for a transfer of sovereignty.

Perhaps the question arises how Kraemer assessed what the new Asiatic and African nations have done with the freedom they seized. Many of the erstwhile progressives have now become cynics since freedom did not take the course they had desired. Kraemer never degenerated into a cynic as he viewed the history of these young states. He never had any romantic illusions about human

nature and how human beings conduct themselves collectively. Nor did he ever idealize nationalism, for he knew that it could be seized and gobbled up by human egoism and the types of self-eroticism displayed by men like Sukarno and Nkrumah. He knew the ever-present danger of self-intoxication, of exploitation, and of self-glorification. On the other hand, he was not a defeatist. He simply persevered in his prophetic and priestly posture as always. Thus, his attitude to the very end of his life was open, critical, gentle, wise, honest, patient, and loving.

If I were asked to name those Dutchmen who best understood the nationalist drive for self-expression and whose service to the cause was the most pure, I would name three: the socialist D.M.G. Koch, the Jesuit father, van Lith, who was missionary to Muntilla, and the missiologist Kraemer. Each in his own way and out of different convictions made his worthy contribution while facing both hostile opposition and admiring approval. Many on both sides were deeply suspicious of each of them, and yet each was also trusted, loved, and respected by those on either side who could feel the hunger and thirst for righteousness and a society of free and equal people.

A Few Brief Notes on the Final Phase of Kraemer's Life

(To save space I shall write these notes in telegram style.)

(1) Kraemer's role in international missions, the ecumenical movement, and missiology and the theology of religions. Kraemer, along with Karl Heim and Karl Hartenstein, was present at the Jerusalem conference of 1928. Joined with Heim and Hartenstein to oppose the tendency to relativize missiology. Against the value-theory of missions. John Mott discovers Kraemer. Kraemer mandated to write a study book in preparation for the next IMC conference. Result: in 1937 Kraemer finished his renowned book, *The Christian Message in a Non-Christian World*, published in 1938.

Some of the book's seminal ideas:

- (a) Emphasized the unique character of the Bible's message. Biblical realism. Bible characterized as "the recitative of God's saving acts in Jesus Christ."
- (b) The relationship between God's revelation in creation and through Jesus Christ. The problem of continuity-discontinuity.
- (c) The young churches in their sociological and religious context.

Kraemer gave the biblical theology of religions and a theology for church-building in this book.

Kraemer at the Tambaram conference in 1938. Much opposition.

Contact and friendship begun with Dr. D. T. Niles and Bishop Kulandran. Another trip to India and Ceylon.

Kraemer's later writings. *Religion and the Christian Faith* (1956) — an elaboration of his theology of religion, an important declaration of Kraemer's views on general and special revelation, also contains Kraemer's analysis and critique of Tillich's theology as well as his struggle with syncretism. His great book, *World Cultures and World Religions, the Coming Dialogue*, published 1960. The book is a veritable storage containing the harvest of years of research and study. For basic information about the religions, extremely valuable. But our study of how religions and cultures develop must continue; the situation is ever

changing. Book still structured along the lines of East-West relationships; thus is somewhat dated; we must now study the worldwide church in a secular setting and the worldwide character of religions.

(2) Kraemer's homefront activity. His outstanding informational work among those at home-base, such as his little books *Waarom Zending Juist Nu?* ("Why Missions Now?"); *De huidige stand van het christendom in Ned. Indie* ("Christianity's Present Status in Dutch India"); and *Ontmoeting van het christendom an de wereldgodsdiensten* ("Christianity's Confrontation with the World Religions").

His work in reviving mission organizations, his influence on the Dutch Reformed church (*Hervormd*) to de-emphasize the ecclesiastical character of its mission. His work to renew the educational aspect of missions. His proposals to dissolve the Missionary Study Council and to alter the design of the Netherlands Missionary Council.

(3) Professor at Leiden University from December 3, 1937 until the outbreak of the Second World War. Inaugural speech on syncretism. Kraemer a nontheologian in a theological faculty.

Kraemer's posture toward theologians and theology. Worked continually as layman among theologians. Always reminded theologians of the danger of failing to accompany words with deeds in proclaiming the gospel. The danger of merely declaiming the truth rather than revealing it.

Post of professor at Leiden of short duration. Leiden University the first university closed by German authorities because of the University Senate's opposition to the firing of Jewish professor Meyers.

His work of church-building in Netherlands done jointly with Rev. Gravemeyer and Professor Banning.

Following the war, participation in building up Dutch ecclesiastical and political life.

(4) Kraemer, the leader of the Ecumenical Institute in Bossey, Switzerland, 1948-1957. Communication of the Christian faith in the world of journalists, politicians, artists, philosophers, etc.

(5) Eve of his life in Driebergen, Netherlands, filled with writing, teaching and advising. Interrupted by travel to Hongkong, Indonesia, Japan, and America.

The approaching end: gravely bothered when writing was no longer possible; conversation and interest remained clear, fresh, and up-to-date to the very end.

I now add a few comments about Kraemer the human being to show that he was a missionary through and through.

Kraemer the Human Being

Kraemer's body was very weak physically; psychologically, he lived amid tremendous tensions. He struggled his whole life with vexatious periods of insomnia. The famed Christian psychiatrist from Switzerland, Dr. Maeder, taught him how to cope with this problem. During the time when he was being helped by Maeder, Kraemer wrote a book about the doctor himself which includes essays by Maeder. Kraemer is probably one of the first to underscore the importance of psychoanalysis and psychotherapy as useful tools in caring for man's psyche. It is

reckoned with the concrete societal structures as he found them.

Finally, Hoekendijk deemed it both impossible and irresponsible to hermetically seal off the various local cultures from the "great society." Rather than seal them off we must prepare the peoples of Asia, Africa, and Latin America for participation in the "great society."

This can only happen if one sees the need for a *comprehensive approach*. Congregations must begin to function as centers of social integration and as much as possible must involve themselves in every aspect of society simultaneously. Hoekendijk pleaded for an approach that was both comprehensive and simultaneous. The various services required to carry out this task were not merely ancillary, in his judgment. Each was a full-fledged and equal component of the total program.

ENGLISH MISSIOLOGY

One of the noteworthy features of Anglo-Saxon missiology is that it is rarely a mere academic enterprise; in the United Kingdom missiology usually flows out of the direct concerns of missionary practice and/or missionary administration. A telling example is Henry Venn.

Henry Venn (1796-1873)

Henry Venn never worked in Asia or Africa; in fact, he never even visited there. In spite of this, he was secretary of the renowned Church Missionary Society for 32 years and through this had a mighty effect on missionary thinking and administration in the nineteenth century.

Venn was born on February 10, 1796 in Clapham. He studied at Cambridge and while there struck up a friendship with William Wilberforce. In 1821 he became an Anglican priest and served under the bishop of Norwich. In the following year he became a member of the board of the Church Missionary Society and was appointed as its secretary in 1841. In this capacity he served as editor of the *Christian Observer*. He resigned his secretarial post in 1872 and died on January 13, 1873.

The only biography of Venn is *Memoir*, written by William Knight and first published in 1880. Dr. John Taylor is at work on a new biography in which he hopes to show Venn's important contributions to missiology. Venn's name is usually mentioned in the same breath with his American colleague and contemporary, Rufus Anderson, who served as secretary of the American Board of Commissioners for Foreign Missions while Venn was secretary of the English society. In many respects their ideas are remarkably similar, though Venn's thoughts bear a definite episcopal stamp and Anderson's reflect his congregational background. Max Warren published a selection of Venn's essays and letters in his book *To Apply the Gospel*.⁸

Venn's chief contribution stems from his vision of how young churches become independent. Both he and Rufus Anderson coined the famous phrase

8. Max Warren, ed., *To Apply the Gospel: A Selection from the Writings of Henry Venn* (Grand Rapids: Eerdmans, 1971).

which has now become much misused and heavily criticized: "the three-self formula." The phrase means that the chief goal of Western missions must be to build churches which are self-supporting, self-governing and self-propagating. In this connection, we refer the reader to the chapter on the goal of mission. One can really see how the colonial policies of the British empire were strongly influenced in those years by what was called "ethical politics."

A knowledge of Venn is also important for a good understanding of the ecclesiastical and political developments in West Africa in the nineteenth century. Prof. J. A. Ajayi of the Nigerian Ibadan University explicitly stated this in his book *Christian Missions in Nigeria 1841-1881*, published in 1965.

Without question Venn ranks high among the great nineteenth-century missionary strategists, but he was also one of the most clairvoyant. His special interests were the purpose of mission, the special calling of the missionary, and the special function of the missionary society. Although the Church Missionary Society has always worked within the framework of the Church of England, the society's leaders have always adamantly maintained that its role is primarily substitutionary; the work of the society represents the call which comes to the whole church to engage in missions. Even today, though the church has largely taken over and replaced the mission work of the societies, the notion of societies acting as substitutes for and representatives of the churches shines forth in the vision of the present-day Church Missionary Society missiologists, Dr. Max Warren and Dr. John Taylor. The idea appears in refined form, of course, but it is there nonetheless.

Roland Allen (1868-1947) ✓

An English missiologist whose writing draws constant attention is Roland Allen. He was an Anglican missionary to China sent out by the Society for the Propagation of the Gospel. He went through the Boxer Rebellion and saw his mission post become completely devastated. This rebellion and the subsequent tension it caused, the deep resistance to foreigners, and the Chinese belief that Christianity was foreign led Allen to question the policy which the society and virtually all other boards had employed up to that point, namely, the setting up of mission stations. He underwent a revolution in his thinking, and in his stimulating book, *Missionary Methods: St. Paul's or Ours?*, published in 1912, he called for a fresh approach. Like Paul, who from the very beginning endowed the earliest Christians with spiritual authority so that the building up of the churches became *their* responsibility and calling, Allen pleaded for a casting off of paternalism and ecclesiastical colonialism. He wanted the churches to be built up by the new Christians themselves who were led by the Holy Spirit. Allen never tired of reiterating that the nineteenth-century methods lacked the elements of spontaneity and simplicity. He called for a return to following once again in the footsteps of Paul. See, for example, his book *The Spontaneous Expansion of the Church and the Causes Which Hinder It* (1927). Allen claimed that mission posts only serve to underscore the foreign character of the gospel. We must do everything in our power to make the churches "indigenous." He found little response to his appeal from the society itself, but the progressive World Dominion Press was willing to publish his books. Today they are known throughout the whole of the missionary world.

After ten years in China and five years of service in England, Allen became

a "voluntary clergyman." In that capacity he traveled to India, Rhodesia, East Africa, South Africa, Canada, and other places to test his ideas and to deepen his practical experience. He died in Kenya in 1947.

Allen was a man ahead of his times. His ideas met with great opposition and resistance. His views on the need for native churches to be independent, his call for ecumenical cooperation, and his appeal for responsible lay participation in building up the churches bespeak his deep insight and prophetic courage in going against the paternalism of his day.

For thirty long years Allen pleaded with the authorities to give the native churches a chance to stand on their own feet. He did not mean simply allowing them to be boss in their own house, so to speak; rather, he was calling for a respect for congregations who have received the gift of the Holy Spirit and who are aware of what it means to be led by the Spirit.

In 1960 the World Dominion Press of London published a representative selection of Allen's most famous writings under the descriptive title *The Ministry of the Spirit*. The book was edited by D. M. Paton.

Allen's writing stimulated many others. Later missionary figures like Dr. Hendrik Kraemer (as he began his work in Bali), Dr. Harry Boer in Nigeria, Donald McGavran, and others willingly attest that Allen's ideas influenced their methods. Not, of course, that they dutifully followed everything that he said, for the questions of what Paul's methods were and how we must follow them today are more involved and complex than Allen pictured them. He gave too little thought to the question of whether Paul's methods are applicable in every situation. Moreover, he underscored the independence of the young churches too heavily and the interdependence of all churches within the one body too lightly. The financial problems of the young churches are more weighty than Roland Allen imagined; they are more closely tied to world economic conditions than he realized. But that he was the guiding genius of many none can contest.

Dr. M. A. C. Warren

Max Warren was the son of an Irish missionary to Northern India. After finishing his theological education at Cambridge, Warren was sent to Nigeria by the Church Missionary Society. His stay was cut short by tuberculosis, and through this illness he lost one of his eyes. Although he is recovered, his physical condition since then has been rather unstable. Considering all this, his work output has bordered on the phenomenal.

In 1942 Warren was appointed secretary of the Church Missionary Society and thus had great opportunity for travel, study, and writing. He is one of the most widely traveled and experienced missiologists of the twentieth century. In 1963 he stepped down as secretary to become a canon in Westminster Abbey. Countless people the world over still seek his advice.

Warren's missiological publications are extensive. They clearly reflect his travel experience and the changing situations in the world and the church during the time he wrote.

At this point we shall cite only the most important of Warren's writings. His books *The Gospel of Victory* (1955), which discusses the book of Galatians,

and *The Truth of Vision, a Study in the Nature of the Christian Hope* (1948), provide his view of the biblical foundation. Missions are placed in an eschatological perspective, and to accent the eschatological nature of the missionary enterprise he uses the key phrase "Expectant Evangelism." *The Christian Mission* (1955) and *The Christian Imperative* (1955) discuss the fulfillment of the missionary mandate. Three of his books contain a wealth of information on the subject of missions and their relationship to colonialism: *Caesar — the Beloved Enemy, Three Studies in the Relation of Church and State* (1955), and *Social History and Christian Mission* (1967). *Partnership, the Study of an Idea*, a treatment of the watchword of the Whitby conference, and *The Functions of a National Church* (1964) are both important studies of the relationship between Western churches and those in Asia and Africa. An imposing study of the English contribution to missionary work is *The Missionary Movement from Britain in Modern History* (1965). Dr. Warren's influence also spread through his famous *C.M.S. Newsletter*, a monthly, four-page letter compiled by him which is one of the richest sources of missionary information ever written. His successor, Dr. John Taylor, took over the *Newsletter* in 1975 and brings to it the same high and exacting standard for quality.

Max Warren belongs to the evangelical wing of the Anglican church. His genuine ecumenical spirituality and practical wisdom have contributed greatly to establishing and maintaining relations between Western churches and those in Asia, Africa, and Latin America. Postwar missiology is deeply indebted to this man who so closely joined theory and practice that it became second nature to him.

In 1974 Warren finished his autobiography with its arresting title, *Crowded Canvas*. It is a record of a life full of rich experiences and is as instructive as it is inspiring, for it contains a wide cross section of missionary activities.

Warren passed away on August 23, 1977, at the age of 73. His last two publications were a book entitled *I Believe in the Great Commission* (Eerdmans, 1977), which can be viewed as a last testament summing up his thinking and work and indeed his whole life as well as his hopes and desires for the mission of Christ's church; and an important essay, completed less than one month before his death, entitled "The Fusion of the IMC and WCC at New Delhi: Retrospective Thoughts After a Decade and a Half."^{8a}

Stephen Charles Neill ✓

One of the most productive of the English missiologists and a man who also doubles as church historian and expert in ecumenical affairs is Stephen Charles Neill. Here are several pertinent biographical details about Neill's life:

1924–1945: missionary to India

1939–1945: Anglican bishop of Tinnevely and highly involved in the union movements which led to the founding of the Church of South India

8a. Translator's note: Warren's essay will appear in the Fall of 1978 as a chapter in a book honoring Professor Verkuyl upon the occasion of his retirement.

The second relationship is antagonistic. Proclaiming the good news necessarily involves a struggle with the demonic idols present in the various religious systems. Spindler goes into great detail as he describes the weapons for warfare against the demonic elements. One of the weapons is prayer. Owing to this battle, the way of mission always involves the cross. Mission suffers apparent defeat at the hands of idolatry.

The third relationship involves Christ and the world. This is the soteriological dimension of mission. Spindler discusses the concept *Salut du monde*, connecting the biblical *soteria* to two other biblical terms. Following Hoekendijk's example, he joins *soteria* to the biblical idea of *shalom* to avoid any danger of pietistically reducing it to individual salvation. He also connects it to the element of joy (John 15:11; 1 John 1:4). Mission is not some sort of spiritual imperialism, but rather the sharing of the joy of salvation while we eagerly await its all-embracing and full disclosure.

In 1974 Spindler was appointed the successor of E. Jansen Schoonhoven at Leiden University and also director of the missiology branch of the Dutch Inter-University Institute for Missiological and Ecumenical Research.

MISSIOLOGY IN THE UNITED STATES

Rufus Anderson (1796-1880)

For the first two hundred years, American missionary organizations operated without a solid theoretical base, according to Pierce Beaver, editor of *To Advance the Gospel*, a book of selected writings by Rufus Anderson. Both Beaver and Robert Speer describe Anderson as the first American to provide a theoretical view of missions, and they claim that his ideas prevailed in America for the next 100 years. Anderson's influence in America paralleled Henry Venn's in England.

In 1826 Anderson was appointed assistant secretary and in 1832 became senior secretary of the American Board of Commissioners in charge of contact with all board personnel working in foreign territory. Through his work Anderson came to the conclusion that the primary goal of all Western missions should be the "development of self-supporting, self-governing, and self-propagating churches of Christ." Commonly called the "three-self formula," this view was developed by Anderson and his English counterpart, Henry Venn, and was explicated in several of Anderson's publications: *Tracts*, *Outline of Missionary Policy*, and in a book printed in 1869, *Foreign Missions: Their Relations and Claims*. Moreover, a number of histories of specific American missionary societies are credited to Anderson.

By his "three-self formula" Anderson was reacting to the pietistic view which emphasized individual salvation to the neglect of church-building and to the trend of building native churches as "colonial outposts of Western churches." He strongly opposed ecclesiastical colonialism which is more than satisfied to make carbon copies of Western churches in Asia, Africa, or among the Indians.

As for the missionary mandate, Anderson strongly claimed that it comes to each and every missionary. Churches and boards exist "to carry out the purpose

of the missionary." The deepest motivation for mission comes from love, that is, a response of "Love to Christ." He formulated the goal of mission as follows: "Missions are instituted for the spread of a Scriptural, self-propagating Christianity."¹² This goal involves four aspects: the conversion of lost men, organizing them into churches, giving the churches a competent native ministry, and conducting them to the stage of independence and (in most cases) of self-propagation.

In Anderson's mind, schools should be established only to help in the primary work of missions. Their chief function is to train "native teachers and preachers." The real work is to build up the young churches, and he states this time and again in his writings. In many respects we are indebted to Anderson for the concept of an "indigenous church."

Anderson was obviously a man of his time. He could not at that time see clearly the problems which would arise between church and society. What is more, the ideal relationship between Western churches and the young churches, as he saw it, was marked by paternalism. Then too, by today's standards his view that education and what we call "diaconal assistance" are merely supportive of the main work of orally proclaiming the gospel is somewhat narrow.

Rufus Anderson's influence lasted for one hundred years. Hundreds of missionaries came under his sway, and mighty transformations in mission policy occurred under his leadership. Old "mission stations" were replaced by young churches, and native preachers were trained and ordained to staff them. Schools were used less as a means of evangelism and more as a means of training the laity. Young churches were given a greater voice in administrative affairs and decision making.

"There was no rival theory of missions set forth in North America during the nineteenth and first half of the twentieth century," says Pierce Beaver. And Robert Speer, who later became director of the future Student Volunteer Movement, wrote of Anderson: "Rufus Anderson was the most original, the most constructive and the most courageous student of missionary policy whom this country has produced."

One publication which has appeared on Anderson and his work, *To Advance the Gospel: A Collection of the Writings of Rufus Anderson*, is edited by and contains an introduction by R. Pierce Beaver (1967). In a collection of essays commemorating the life of J. H. Bavinck, *Christusprediking in de Wereld*, Beaver included a piece on "Rufus Anderson's missionary principles." In it he wrote:

A brief summary of Anderson's thought may be a fitting contribution to a volume in memory of Professor J. H. Bavinck. Both these servants of Christ in the mission of His Church had the same comprehensive concern for the totality of mission and they found the source of their insights in the Bible. Unlike Professor Bavinck, Dr. Anderson never systematized his theory.¹³

12. Rufus Anderson, *Outline of Missionary Policy* (Boston: The American Board of Commissioners, 1856), p. 3.

13. R. Pierce Beaver, "Rufus Anderson's Missionary Principles," in *Christusprediking in de Wereld*, pp. 43-44.

EC 11 MODERN MISSION AND ECUMENICS
First Semester, 1981-82. Mr. Moffett

Reading Requirements. Students will be expected to complete the following reading requirements during the semester:

Stephen Neill, History of Christian Missions. Part II. pp. 243-577
J. Verkuyl, Contemporary Missiology. pp. 1-17; 74-117; 163-260; 309-340.

300 pages from the section on Ecumenics in the Recommended Reading Lists.

300 pages from the section on Third World Churches.

300 pages from the sections General, or Missionary Biography.

Papers Required. 1. Two reports will be required on the reading, one at the end of each Reading Week. Each paper will contain a one-page outline of one book chosen from your reading, plus a half-page critical reaction to the book, either approving or disapproving or both.

2. One 5-10 page paper will be required on one of the following subjects, OR a subject of your own choosing (which must be approved by the professor).

The History of the Ecumenical Movement, 1910-1948

The History of the Ecumenical Movement, 1948-1981

Recent Criticisms and Defenses of the Ecumenical Movement

Why the 19th century has been Called 'the Great Century' of Missions

Recent Criticisms and Defenses of the Missionary Movement.

An Exposition of the Great Commission

Is the Great Commission an Adequate Basis for the Church's World Mission?

The Missio Dei

The Present State of Mission in Your Denomination

Strengths and Weaknesses of the Third World Churches

Who Are the 'Unreached'?

A Critical Appraisal of the Christian Movement in One Third World Country

What is the Mission of the Church

Social Action and Missions

The Stages of Mission: Trends in Missions from the 19th to the 20th Century.

Additions to the Reading List.

In Ecumenics: S. Rycroft, The Ecumenical Witness of the United Presbyterian Church
A.J. van der Bent, What in the World is the World Council of Churches
A.C. Outler, That the World May Believe (Unity for Methodists)
R.N. Flew and R.E. Davies, The Catholicity of Protestantism
M. Pradervand, History of the World Alliance of Reformed Churches

General: J. H. Kane, Understanding Christian Missions
J. Stott, Christian Mission in the Modern World
D.M. Paton, Reform of the Ministry (on Roland Allen)
Elton Trueblood, The Validity of the Christian Mission
Pierce Beaver, The Gospel and Frontier Peoples
H. Kraemer, The Christian Message in a Non-Christian World
F.E. Edwards, The Role of the Faith Mission

SIX WORLD COUNCIL ASSEMBLIES: Amsterdam to Vancouver

More than 900 delegates will attend the Sixth Assembly of the World Council of Churches when it meets in Vancouver, B.C., July 24 through Aug. 10. The Assembly is expected to involve about 3,500 people, including delegates, advisers, guests, staff and media representatives.

About 15 percent of the delegates will be under 30 years of age. That compares with a youth delegate percentage of nine at the 1975 Assembly in Nairobi. There will be between 27 percent and 30 percent women delegates. This compares with 6 percent women delegates at the first Assembly in Amsterdam in 1948 and 22 percent at the Nairobi meeting.

Youth and women will have pre-Assembly meetings. For five days (July 17-21) stewards, youth delegates and representatives of international organizations involved in youth work will meet to prepare for participation in the Assembly. WCC General Secretary Philip Potter, a youth participant himself in the Amsterdam meeting, will give the keynote address for the youth event. This will be the first time that youth have had a pre-Assembly event.

A women's meeting is set for July 20-23. This is also the first time for such a pre-Assembly event.

Ecumenical Press Service has prepared an overview of previous Assemblies and a forecast of Vancouver, excerpts of which are included in this article. The evaluations are made by the press service.

AMSTERDAM AND EVANSTON

The World Council of Churches came into being on the morning of Aug. 23, 1948, in Amsterdam as the churches searched for direction after World War II. Three hundred fifty-one delegates from 147 churches studied the theme, "Man's Disorder and God's Design." The Council was formed from the pre-war Faith and Order and Life and Work movements and the first meeting was marked by a determination to "stay together," despite differences over many issues of fundamental importance. Amsterdam reasserted the importance of mission, calling it "the beginning of a new epoch of missionary enterprise."

The Second Assembly came six years later, in 1954, at Evanston, Ill.

It was highly organized and highly advertised, attracting journalists in droves. The theme was "Jesus Christ — The Hope of the World." The continuing commitment to grow together proved, however, to be a point of contention between

American and European attitudes. Faith and Order and Life and Work movements seemed once more to be autonomous as the weight of European theology cautioned against exaggerating the human role in effecting the divinely inspired "Hope of the World."

The findings of the various sections were characterized by a greater accent on service and less on mission than had been the case at Amsterdam, although the question of evangelization in one's own society received attention. U.S. President Dwight D. Eisenhower and U.N. Secretary-General Dag Hammarskjöld addressed the Evanston Assembly. Evanston was also noteworthy for its emphasis on "The Laity — The Christian in His [sic] Vocation" and there was a new discussion section on racial and ethnic tensions.

NEW DELHI AND UPPSALA

The Third Assembly met in New Delhi in 1961. One of the new churches that brought the total membership of the Council to almost 200 was the Russian Orthodox. The theme was "Jesus Christ — The Light of the World." New Delhi provided an opportunity for reflection upon the unity at the center of the ecumenical movement and ecumenism at the local church level. The Third World was beginning to make itself heard as Nigerian Francis Ibiem became one of the first lay persons to be elected among the six co-presidents of the Council.

The next Assembly was in Uppsala, Sweden, in July 1968. It was one-third larger than any of its predecessors, with delegates present from 232 churches in 84 countries. The largest voting delegation was that of the Orthodox and one-third of the participants were from the Third World. Eugene Carson Blake was the new general secretary of the WCC and the theme at Uppsala was "Behold, I Make All Things New."

There was dissatisfaction with the cumbersome structure of the meeting, especially from the 150 youth present who were seeking a place in the deliberations. Uppsala was not noted for its analysis of the church, but rather for its far-reaching examination of the rapidly changing world situation. An economic critique, which included an address by Zambian leader Kenneth Kaunda led to statements in the sections that sought to address the plight of the poor and the oppressed.

THEN CAME NAIROBI

The last Assembly before Vancouver

was held in Nairobi in 1975 under the theme, "Jesus Christ Frees and Unites." Seen in terms of the atmosphere of Uppsala, the Nairobi Assembly was subdued. This "cautious" Assembly saw the WCC neither monopolized nor abandoned by the "radical" voices of Uppsala.

Michael Manley, prime minister of Jamaica, in calling for more representative structures and pointing to "the clear duty to make common cause with the Third World," undoubtedly expressed the tone of "liberation" that was included in the theme. He was, however, followed by Burgess Carr, then general secretary of the All Africa Conference of Churches, who criticized many Third World countries for not looking beyond the first "liberation" to the establishment of effective government.

Robert McAfee Brown was deeply apologetic about U.S. actions in Asia and Latin America. "Let us first look at the logs within our own eyes before we concentrate on the splinter in someone else's eye." From this standpoint of strong self-criticism, human rights in other parts of the world were vociferously defended, statements being made on the Middle East, Jerusalem, Angola, South Africa, Latin America and East Timor.

However, the question arose as to the advisability of making a statement that might harm the life and work of Christians in the countries concerned. This discussion was brought to a head when a letter protesting the persecution of Russian Christians was published by the Assembly newspaper. After lengthy debate, a measure calling for intense consultations on the "religious freedom" clause of the Helsinki Agreement was passed, albeit with significant abstentions.

The section on "Confessing Christ Today" met in the light of the Lausanne Congress, at which the importance of evangelization was reaffirmed. Many of the Third World delegates echoed this most strongly, as part of the outreach to the "whole man in the world." What unity requires" was to many the most important section, relating as it did the "conciliar fellowship" of the WCC to common sacraments.

The evangelism question was also aired in the section entitled "seeking community: the common search of people of various faiths, cultures and ideologies." Were Christians seeking a "spiritual compromise?" Dialogue was recommended, in order that justice might be done to the connection between the unity of hu-

mankind and the unity of the church. Discussions of the sub-theme, "Education for Liberation and Community," questioned a simplistic interpretation of "liberation." It sought to define the ways in which education might "alienate" an individual from society, culture and from God.

The section, "Structures of Injustice — Struggle for Liberation," was the most popular. Discussion took place under the headings, "racism," "sexism" and "human rights." All agreed to the need for fuller information on abuses of fundamental rights.

The section, "Human Development: The Ambiguities of Power, Technology and Quality of Life," met in the light of a powerful address by Robert Birch, an Australian biologist, in which he described civilization as a "brontosaurus totally misadapted to the needs of survival" and called for theological re-examination of the issues. The section produced many recommendations on the causes of the technological revolution.

AND NOW, VANCOUVER

What is likely to be the chief emphasis

at Vancouver this year? Wolfgang Schmidt, a WCC program secretary, identifies a number of areas on which this Assembly will focus.

One area will be the ecumenical movement as a Christian movement for unity. Another will be the entire task for mission and evangelism. One of the most prominent, however, to which considerable attention will be given, is the concern for peace and justice in the world. The increasing involvement of the churches in this area is faced with two challenges today.

The first takes the form of conservative criticism that the churches should stay away from controversial political issues and concentrate on their proper task of proclaiming the gospel.

But the second challenge arises from the fact that many Christians, particularly in Europe and North America have committed themselves to the struggle for peace against the threats of nuclear annihilation with such single-mindedness that they have lost sight of the conditions of economic, political and social injustice, of oppression and racial discrimination

which are at the origin of more than 150 local and regional wars that have been fought with millions of victims since the end of World War II.

The Assembly will be expected to relate the Christian concern for peace to the basic mandate to announce good news to the poor. The continuing WCC commitment in the struggle against racism and violation of human rights, against poverty and exploitation, has to be related to the equally clear commitment to the cause of peace and disarmament and against militarism and the arms race.

The Vancouver theme, "Jesus Christ — The Life of the World," gives enough room to open the debate, but three sub-themes particularly express the concerns about peace and justice: "Life Confronting and Overcoming Death"; "Life in Fullness"; and "Life in Unity." The main theme and the sub-themes are to be presented in initial plenary sessions. In addition, the concern will be presented in a plenary on the Pacific and another on "peace and justice" as well as in the public program, film festival and the women's program. □

PILGRIMAGE TO VANCOUVER

The following article catches the flavor of the plans for the Vancouver Assembly better than anything else we have read. It is from the May 1983 issue of the United Church (of Canada) Observer and we are pleased to share it with you. I will be there covering the Assembly for Outlook readers and will give a full report on it in our Sept. 12 issue.

G.L.H.

"A moving tabernacle," he calls it, and his eyes sparkle in the telling.

Archbishop David Somerville, who chairs the Vancouver planning committee of the World Council of Churches, is visualizing the huge tent to be pitched just behind the Vancouver School of Theology.

Somerville is remembering the story in the 25th chapter of Genesis, where God told Moses, out there in the desert with his motley band of Hebrews, to build a tabernacle (a "tent of meeting" or a "tent of testimony") in which to place the Ark of the Covenant.

Later, the Feast of the Tabernacles was also called the Feast of Ingathering, when the Hebrews came together to worship and to offer the fruits of their labor to God. All the 304 denominations gathering for the Sixth WCC Assembly in Vancouver this summer trace their roots to that desert and that tent.

Their tabernacle will be a huge tent of 2,320 square meters. This will be the worship center, the focal point, of the "ingathering" on the campus of the Univer-

By RALPH MILTON

city of British Columbia July 24-Aug. 10.

It will be a worshipping Assembly. Somerville and others say that repeatedly, while emphasizing that there will be no backing off from the World Council's concern for justice and peace.

Discussion of these issues will take place mostly in the Memorial Hall, a short distance from the worship tent. Casual visitors might be fortunate to get a seat, but it's unlikely.

The Assembly agenda itself divides into three phases — for the first six days, input on the themes of the meeting and discussion of them; for the next six, small groups working on a variety of issues; and the last six, plenary sessions hammering out policy.

In addition, there is another set of daily programs for accredited visitors; and yet another layer of open events, displays and concerts for delegates, accredited visitors and the general public, for which a Vancouver committee is responsible.

The local program committee is organizing a variety of ways in which visitors can plug into the concerns of the Assembly. That includes three major forums for delegates and the public around three themes.

The first, on mission, will feature two black Africans. One is Anglican Bishop Festo Kivengere of Uganda, a strong evangelical, and Allan Boesak of South

Africa, president of the World Alliance of Reformed Churches.

A second forum will be on women's concerns and the third on prayer, with Canadian writer Margaret Laurence as one of the speakers.

As well, there will be several days of Canadian native events. An evening coffee house will be a center for peace and justice discussions. The Agora (Greek for marketplace) will feature special-interest groups of just about every persuasion, including some that oppose the WCC. There will be noon concerts indoors and outdoors and there will be a special women's center called The Well, for delegates and daily visitors.

In addition to the opportunities to take part in events, up to 3,000 Vancouver families will be involved as volunteer hosts who may take the visitors assigned to them to church on Sunday or for a ride through Stanley Park or find a dentist for them quickly.

Public worship services, based on the richness of the many faith groups at the Assembly, will be held several times a day in the big tent, and in the various chapels on the campus. Public worship on the second Sunday, July 31, will use for the first time at a major public service the Lima Liturgy, an ecumenical worship service developed by the WCC Faith and Order Commission last year.

The largest worship service of the Assembly will be held in the Pacific Coli-

THE PRESBYTERIAN OUTLOOK

seum July 24, opening day; and it will be quite a celebration.

The 900 delegates will be there with the official observers, many in liturgical vestments or national dress. A 1,200-voice massed choir will sing, directed by Sir Daid Willcocks, who arranged the music for the royal wedding. A hundred dancers, choreographed by Jennifer Mascall of Simon Fraser University, will express their faith with movement.

Native Canadians will participate, sharing their spirituality with visitors in a grove of trees near the Students' Union Building. VIPs from the governor general on down have been invited. Jim McCullum of the Vancouver School of Theology, who is coordinating the service, said, "Jean Vanier will be the speaker, former United Church Moderator Lois Wilson will be chief liturgist and Dean Herbert O'Driscoll is writing most of the service. It will be read by people who, according to McCullum, will be "white and black, male and female, able and disabled, old and young, all wrapped up in four people."

The Coliseum will be packed, but for those who can't get one of the 17,000 seats, CBC-TV will broadcast the entire 90-minute service live on the national network.

The cameras, however, will not capture the significance or the scope of the event. Since the WCC's First Assembly in Amsterdam in 1948, the body has grown from 146 churches to 304. The Christians gathered in Vancouver will represent no fewer than 430 million believers from six continents and 90 countries.

Of the 900 official delegates, about 125 will be younger than 30, a third will be women and more than half will be lay people. They will come from Reformed, Orthodox, Pentecostal, Evangelical, Anglican and other traditions.

They will speak many languages, but Assembly sessions will be in five "working languages": English, French, Spanish, German and Russian. Translation facilities will rival those at the United Nations.

There will be several hundred official representatives from the United Nations, the Red Cross, Amnesty International and a variety of other organizations, plus specially invited guests such as Billy Graham and Jean Vanier.

People of many faiths will be there as well, including representatives of Jewish, Muslim and Buddhist groups. The biggest contingent of official observers will be from the Roman Catholic Church.

They will be outnumbered by journalists. The Assembly will accredit about 1,000 media people and through them the

Assembly hopes to send a message to the world.

That message will find its initial focus in the 64 "issue groups" to which the journalists will be invited; but they won't be able to pop in and out the way they often do at these events. Further, for the first time, the journalists may find that *they* are the topic of discussion. Concern about how well and how honestly news and other information is communicated has become an issue on the WCC agenda.

Rod Booth, British Columbia Conference's communication staff person, has been co-opted by the WCC to work with journalists. He worries about how the secular media will interpret the Assembly to Canadians and to the world, because, he said, most reporters don't understand religious events such as the Assembly. "So they do it on the surface, and the surface is to find controversy, and they'll find some of that. I don't know many newspeople who are good at interpreting spirituality."

Others agree that when the issues come back to the plenary sessions, there may well be controversy.

"Things will get more political and more dramatic near the end," said Gordon How, executive director of the WCC's Vancouver planning committee. "There will, no doubt, be some moments of drama and tension along the way."

Leaders of the most representative Christian body in the world hope the drama and tension in the WCC theme, "Jesus Christ — The Life of the World," will help the member churches which are struggling toward life, so that they may experience life in all its fullness. That kind of fullness is a reality only for a few. For the majority, poverty and tyranny are the rule.

In the meantime, the tent/tabernacle is a good place to worship. It's fragile, it's movable, and the Christians gathered in Vancouver will sense that they, like Moses and his people, are being led by God through the wilderness toward hope. □

VANCOUVER WEDDING

Harriet Ziegler, director of news services for the National Council of Churches, will leave her post this fall and move to Australia after marrying an Australian free-lance writer during the World Council of Churches Assembly in Vancouver.

Ms. Ziegler and Bruce Best, former editor of the WCC's *One World* magazine, plan to be married at a private service sometime during the July 24-Aug. 10 Vancouver Assembly. They plan to live in Melbourne. She has been NCC's news director since October 1981 and will leave her post in September.

Mr. Best will edit the daily newspaper for delegates during the Vancouver Assembly. (RNS) □

TANENBAUM TO REPRESENT JEWISH COMMUNITY AT VANCOUVER

Rabbi Marc H. Tanenbaum, national interreligious affairs director of the American Jewish Committee, has been designated to be one of the two official guests to represent the world Jewish community at the Vancouver Assembly of the World Council of Churches.

The International Jewish Committee for Interreligious Consultations, a coalition body of major Jewish organizations from throughout the world, designated Tanenbaum, together with Rabbi Jordan Pearlson of Toronto, president of the Canadian Jewish Congress, to represent the Jewish people at the world assembly of Protestant and Orthodox bodies.

Both Jewish religious leaders will present papers at the Assembly on the theme of "Judaism and the Life of the World." The WCC has invited the Jewish guests to participate fully in the Assembly's deliberations, together with representatives from Buddhism, Islam, Hinduism, African religions and other religious and social justice groups.

Tanenbaum recently attended a liaison committee meeting of the World Council and IJCIC in Geneva, where plans for the Vancouver Assembly were discussed.

Dr. Gerhardt Riegner, executive director emeritus of the World Jewish Congress, is chairman of IJCIC.

Founded in 1906, the American Jewish Committee is this country's pioneer human relations organization. It combats bigotry, protects the civil and religious rights of Jews at home and abroad and seeks improved human relations for all people everywhere. □

• **THE NEW** General Assembly Council held its first meeting June 28-July 1 on the campus of Lindenwood Colleges, St. Charles, Mo. The meeting, in the form of a retreat, was solely for the purpose of getting acquainted. Jack Stotts, president of McCormick Seminary, was theological resource person for the retreat. Although council members agreed that the retreat should be limited to council members only, its future sessions will follow the open-meeting practice pattern followed by both former churches. The first business meeting of the council is scheduled for Aug. 29-31 at the Galt House in Louisville, Ky. A seven-member planning group is drawing up the docket and working on other plans for that meeting.

Vancouver 1983 "Jesus Christ the
Life of the World"

42% of delegates from 3rd World.
"developing countries"

44% of Central America.

4 of the 7 presidents

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A MONTHLY LETTER ON EVANGELISM

MONATLICHER INFORMATIONSBRIEF ÜBER EVANGELISATION

LETTRE MENSUELLE SUR L'ÉVANGÉLISATION

每月宣教音信

No. 9, September, 1983

Dear Friends,

The Assembly at Vancouver has come and gone. It is still very much with me. As a staff person, I spent the entire first half of those eighteen days on organizing, together with seven colleagues of course, the small groups to which every participant had been assigned. To me, therefore, the first part of the Assembly was the small groupings. Then, when the small groups began settling down in their fellowship and Bible studies, the entire Assembly was open to me - a privilege, I suspect, that many of my "heavy laden" colleagues did not have. In the course of those days, several letters came in from some of you with this message: "We are remembering the Assembly in our prayers." These reminders, so often no more than pious platitudes in Christian circles, made themselves so real in the context of the Assembly, that they compelled me to receive and reflect on what was happening on a different plane, as it were.

Now, how fared evangelism in Vancouver? With your permission, I would like to defer my "pronouncement" 😊 till the next issue in October. I know what I want to say, but I want to put it right, and a few extra weeks would help. Besides, there is an important document, not so much official Assembly as emerging from the Assembly, that I would very much like to share right away. It is An Open Letter from Evangelicals at Vancouver. A statement on the Assembly of those who conscientiously identify themselves as evangelicals. I think it has much ecumenical significance.

Before I close, a word of thanks to those of you who have returned the subscription slip, and who sent in a piece of donation to help defray the cost of sending out the Monthly Letter. I hope you would all help us straighten out our mailing list. You may want to use the form on the last page.

With warm greetings,

Yours in Christ,

Raymond Fung

EVANGELICALS AT VANCOUVER

An Open Letter

Many evangelicals from all over the world are present at the 6th Assembly of the World Council of Churches as delegates and observers, advisers and visitors, speakers and press representatives. Many are members of churches within the WCC framework. A number gravitated together and frequently shared impressions and matters of common concern during these days. This statement represents our deep desire to bear witness to what we believe God sought to say to us through the Christians we encountered, the words we heard and the official actions taken at Vancouver. We do not claim to speak on behalf of our churches or of all the evangelicals at the Assembly.

The theme of Vancouver is "Jesus Christ - the Life of the World". We are impressed anew with the rich diversity and complexity of the worldwide Christian movement. We found the exploration of this theme a stimulating experience, especially because the Assembly sought to call Christians everywhere to be more faithful to their threefold task - the pastoral, the prophetic and the apostolic. As a result, its ongoing concern is that the churches be spiritually renewed (the pastoral), that they become socially responsible (the prophetic) and that they display diligence in their holistic witness to the Gospel (the apostolic).

As we pressed deeper into days crowded with presentations, reflection and interaction, it became apparent that Vancouver 1983 marks significant progress over the last two Assemblies (Uppsala 1968 and Nairobi 1975) in its overarching spiritual and biblical orientation. This was apparent in the following ways:

1. The dimension of worship was both central and spiritually refreshing. At plenary sessions and in the daily worship services, we enjoyed warm communal fellowship as we reached out to God in prayer and praise.
2. The wider space given to Bible exposition and the affirmation of basic biblical themes in plenary sessions represented unmistakable loyalty to the historic rootage of our Christian faith.
3. Biblical messages on the nature and mission of the church under such key themes as Jesus Christ, life and the world, prepared the way for earnest efforts to relate these truths to the problems facing Christians today.
4. The Orthodox with their trinitarianism, their spirituality, and their participation in group discussions at all levels reminded us of some of the church's non-negotiable treasures, while other segments of the worldwide church called us to face the urgencies of today.
5. We entered into deeper anguish over the terrible injustices currently perpetrated against the poor, the powerless and the oppressed throughout the world. We perceived anew that the issues of nuclear disarmament and peace could become a preoccupation and divert attention from the equally urgent issues of deprivation, injustice, human rights and liberation.
6. We found ourselves standing with the many who refused to believe that the powers of oppression, death and destruction will have the last word on human existence.

7. Finally, and most important of all, representatives from all segments of the church called the Assembly to accept the reality that Jesus Christ is indeed the life of the world. Women spoke alongside men. The youth and the disadvantaged were heard. Even the children. And the ordained clergy made no attempt to dominate the ministry of the Word of God.

Ever since the WCC was formed in 1948 at Amsterdam, each successive Assembly has been unique. Vancouver was no exception. In its study papers, group discussions and personal conversations, we could readily discern several concerns:

1. That Christians must rigorously eschew any docetic understanding of the Gospel. The church can only be renewed today if it faces courageously the relation of Jesus Christ to the totality of human need and experience. We see one-sidedness in a preoccupation with "contending for the faith" while ignoring a world going up in flames.
2. That as the church presses deeper into the '80's, all agreed that Christians shall increasingly be drawn in their biblical reflection and theologizing to focus on the plight of the poor - those whom Christ particularly singled out as the ones to hear the good news of the kingdom (Luke 4:18, 19).
3. That increasingly, the church is being reinforced in its perception of the demonic dimensions of structural evil. They are as offensive to God and as destructive to people as any personal evil. One WCC official spoke for many when he related the poor to the "the church's most important missiological issue - the centrality of Jesus Christ". Christ alone is the life of the world and he alone can deal with the problem of evil. But he must be proclaimed to all peoples. And the majority of those who have not heard the Gospel are the poor.
4. That the dominant issue before the church today is the interrelation of its concerns for justice and peace. They cannot be separated. We note that this issue has both vertical and horizontal implications. Moreover, the biblical vision of justice with peace through Jesus Christ, the life of the world, was not posed as one of several options for those who could follow him, but the only option.

We were moved to join hundreds from the United States and Central America who covenanted together to seek a better understanding of the issues involved in the present conflict in Central America as a positive step toward the achievement of peace with justice throughout the area.

As evangelicals we rejoiced that the Assembly did not simply confine itself to the prophetic task of the church. The nurture of Christians and their witness to the unbelieving world were also included. But we would not be true to our evangelical convictions were we merely to endorse the positive affirmations made at Vancouver. We were troubled by occasional statements which implied that apart from Jesus Christ the world can have life. Not every address reflected high Christological and soteriological perspectives. On occasion we wanted to rise up and call the WCC to be consistent with its own basis: "A fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit." We would assert that WCC leadership has the solemn responsibility to uphold this confession in all its public programmes.

True, none of us wants to judge the Assembly by the input of some of the speakers. Nevertheless, at the end of the second week of deliberations we would like to make the following observations:

1. Although the WCC Central Committee had approved (1982) an illuminating and thoroughly evangelical study: Mission and Evangelism - an Ecumenical Affirmation, we were disappointed that it was not referred to in any plenary address. We were gratified that the Affirmation received strong support in the Programme Guidelines Committee Report, in other reports and in the Assembly's Message to the Churches. No ecumenical document has been so welcomed by evangelicals. Actually, evangelical counsel was widely sought in its preparation. Furthermore, the Assembly did not give central place to the shameful fact that at this late hour in the history of the church, more than three billion have yet to hear the Gospel of Christ - despite Christ's mandate that it be proclaimed to all peoples. We did not feel that the Assembly adequately treated either Gospel proclamation or the invitational dimensions of evangelism.
2. On occasion terminology became fuzzy and theology worse. For example, while the Assembly frequently heard that sin brings social alienation, little was said about spiritual alienation - from God himself. As a result, the redemptive dimension of Christ's sufferings on the Cross was not particularly stressed. Moreover, while larger issues of social ethics were frequently treated, more personal ethical concerns rarely surfaced. In sum, there were times when we wished that evangelical voices in the churches were given the prominence accorded some theological mavericks. Fortunately, in the issue and discussion groups, we heard evangelical men and women participate whose evident concern was to remind fellow delegates of the biblical authority and witness to the issues under review. Evangelicals are convinced that if Jesus Christ is the life of the world, his claim that his words are spirit and life (John 6:63) should not be downplayed.

All of which brings us to raise the crucial question: What should be the evangelical response to the many signs of growth and renewal we discerned in the Assembly? Should evangelicals seek more direct involvement in the ecumenical process?

At Vancouver, some evangelicals were adamant in their stand against any participation in the WCC. We were saddened to come upon a few zealous Christians distributing scurrilous anti-WCC literature. We deplored their tactics and hung our heads in shame over their sweeping denunciations. Their actions, in our judgment, constituted false witness against their neighbours.

At the same time, should evangelicals see significance in the growing effectiveness of the Orthodox contribution to the WCC alongside the growing WCC challenge to the Orthodox to extend their mission into the world? Is there not the possibility that evangelicals have not only much to contribute but something to receive through ecumenical involvement?

Do evangelicals not also have the obligation along with other Christians to seek to overcome the scandal of the disunity and disobedience of the churches that the world might believe (John 17:21)? Should evangelicals not seek to receive all who confess Jesus Christ as Lord, even though they may seriously disagree on theological issues apart from the core of the Gospel? There is no biblical mandate to withdraw from those who have not withdrawn from Christ. Should not Christians gladly receive all those whom God has manifestly

received? Are not the alternatives - rejection or indifference - totally incompatible with the Apostle Paul's affirmation that Christ is not divided (I Corinthians 1:13)?

Our experience at Vancouver challenged stereotypes some of us have had of the WCC. And our involvement in WCC processes and programmes made us realize anew the distortions in the popular evangelical understanding of them. Hence, we feel pressed to declare publicly our determination to be more actively involved in all efforts seeking the unity and renewal of the church. Because we have seen evidence of God at work here, we cannot but share our growing conviction that evangelicals should question biblically the easy acceptance of withdrawal, fragmentation and parochial isolation that tends to characterize many of us. Should we not be more trustful of those who profess Christ's lordship? Should we not be more concerned with the peace, purity and unity of the people of God in our day? And if God thereby grants the church renewal for which many pray, shall this not forever demolish that all too popular evangelical heresy - that the way to renew the body of Christ is to separate from it and relentlessly criticize it?

COMMUNICATION II - Questions like how contributions could be made have been asked. Sorry that we did not make it very clear. Well, a crossed cheque or a postal money order made out to the World Council of Churches will do. A receipt will be sent only upon request.

Please PRINT and return to Miss P. Wong, CWME/WCC, 150 route de Ferney, 1211 Geneva 20, Switzerland

Name (individuals): _____

Organization: _____

Address: _____

Remarks: _____

Charles West - 11/15/1983 - Princeton.

Uma Document - "a convergence, not a breakthrough in church unity." Particularly weak a "Ministry Affirmation on Mission + Evangelism" - was a breakthrough to relations with evangelicals, not just a convergence.

Vancouver's program - disregarded all previous work, did not even mention the "Affirmation" - began with unity of culture, not unity in mission - and was repudiated by the Assembly.

Vancouver - tension between, question of peace, and question of justice.



the Finality of Christ.
A MONTHLY LETTER ON EVANGELISM

MONATLICHER INFORMATIONSBRIEF ÜBER EVANGELISATION

LETTRE MENSUELLE SUR L'ÉVANGÉLISATION

每月宣教音信

No. 11, November 1983

Dear Friends,

I would like to use this letter to report on the most theologically polemic issue at the Vancouver Assembly. It has a lot to do with evangelism. It has to do with Christology, with the claims of Jesus Christ in the context of other claims, especially the claims of other living faiths.

Let me start with the report on Witnessing in a Divided World, which, when presented in the last plenary at the Assembly, was heavily criticized from the floor and finally referred to the new Central Committee. In the intervening hours, some sixty written amendments were received. Now the official version is available. The polemic paragraph reads as follows:

"While affirming the uniqueness of the birth, life, death, and resurrection of Jesus, to which we bear witness, we recognize God's creative work in the seeking for religious truths among people of other faiths."

This is significantly different from two previous drafts. The first went like this:

"We witness to the uniqueness of the birth, life, death and resurrection of Jesus, and precisely because of that we recognize and affirm the presence of God in the religious experience of people of other faiths."

Then, it was amended in the following manner, which was also found wanting by Assembly delegates:

"While affirming the uniqueness of the birth, life, death and resurrection of Jesus, to which we bear witness, we recognize God's creative work in the religious experience of people of other faiths."

WORLD COUNCIL OF CHURCHES · COMMISSION ON WORLD MISSION AND EVANGELISM
OEKUMENISCHER RAT DER KIRCHEN · KOMMISSION FÜR WELTMISSION UND EVANGELISATION
CONSEIL ŒCUMÉNIQUE DES ÉGLISES · COMMISSION DE MISSION ET D'ÉVANGÉLISATION

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The three-stage genesis, in my opinion, does not demonstrate any logical progression, only the haphazardness of one thousand people having to make decisions under pressure at the final moments of an exhausting two weeks. The theological sentiment, however, is clear.

Six days previously, the same sort of sentiment occurred, at a more leisurely time slot. The Message Committee, charged with preparing a letter to the churches on behalf of the Assembly, presented a draft for plenary approval. The text contained the following lines in a paragraph specifying the Assembly's commitment to mission and evangelism:

"Whatever our context, among people of living faiths and no faith, we remember that God does not love us more than others. We have no reserved seats at the banquet. Jesus Christ was given for the life of all. So he calls everyone who is hungry and his food is unlimited."

After debate, the final version read:

"Whatever our context among people of living faiths and no faith, we remember that God's love is for everyone, without exception. All are invited to the banquet. Jesus Christ, the living bread, calls everyone who is hungry, and his food is unlimited."

The polemic turned into open drama during the session to adopt the General Secretary's Report. At one point in his presentation, Philip Potter made a reference to "the way in which churches have been encouraged to carry out a dialogue with people of living faiths and ideologies and with those without faith". He stated:

"The nature of dialogue is as Peter presents it (I Peter 3:15). Even as we reverence Christ, so must we reverence those with whom we have dialogue. In a profound sense Christ is present besides the other putting his claim upon us. Therefore, we must be ready to listen to the other to receive a word of judgment and promise, with the Scriptures as our criterion, and be open to be renewed in faith as we pray that God's Spirit will do his own work with the other."

The Policy Reference Committee, which commended adoption of the General Secretary's Report, felt obliged nevertheless to comment:

"With regard to the General Secretary's statement that even as we reverence Christ so we must reverence those with whom we have dialogue as an encounter of life with life, we would expect that the use of the 'reverence' in the second part of this statement should be understood to mean 'hold those with whom we enter into dialogue in profound respect'."

Here, you have it, the highlights of the most polemic issue in Vancouver and its genesis during the Assembly.

Some of my friends, a few from India, were visibly disturbed by the development. Is the WCC going backward in its theological understanding? Are the churches becoming increasingly parochial? What about the substantive work done by "dialogue" theologians and their efforts in all these years?

To answer these questions, it is best to go back to the famous Chiang Mai Guideline on dialogue with people of living faith and ideologies. This statement, the fruit of an international consultation in 1977, was "received" by the WCC Central Committee. "Receiving" the statement means that "the Central Committee commended it to member churches for their consideration and discussion, testing and evaluation, and for their elaboration in each specific situation." The statement remains the most comprehensive guideline on dialogue from the WCC so far. Under the heading "the theological significance of people of other faiths and ideologies," the Guideline lists "questions where agreement is more difficult and sometimes impossible...but [which] we commended for further theological attention." First among these questions are the following:

"What is the relation between the universal creative/redemptive activity of God towards all human kind and the particular creative/redemptive activity of God in the history of Israel and the person and work of Jesus Christ?

"Are Christians to speak of God's work in the lives of all men and women only in tentative terms of hope that they may experience something of Him, or more positively in terms of God's self-disclosure to people of living faiths and ideologies and in the struggle of human life?"

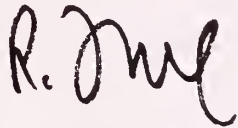
Given the non-committal creative/redemptive format and the rhetorical form of question that Chiang Mai chose to frame its theological concern, one must be hard put either to shout alarm or halleluja at what happened in Vancouver as part of ecumenical history. For me, the important thing is, however imperfect and clumsy the process, we now possess a clear record of an official debate on the theological significance of other living faiths, a reasonable measure of assurance that the churches care about this issue (after all, Philip Potter called Vancouver the Assembly of the people of God, i.e. not dominated by hierarchy and professional theologians), and a few extremely carefully crafted statements which, whether you agree or disagree with them, embody the struggle of different schools of theological thought and experience present in the WCC. And, best of all, these statements are perfectly comprehensible. One of my biggest frustrations in my attempt to educate myself on dialogue issues has to do with my difficulties with the language of its proponents. Take the following crucial statement from one of the best and most powerful books in dialogue literature:

"The Christians, in recognizing, believing in and loving Christ as the central symbol of Life and Ultimate Truth, is being drawn toward that self same Mystery that attracts all other human beings who are seeking to overcome their present condition." (R. Panikkar, the Unknown Christ of Hinduism)

Obviously a statement of great theological importance. But what can one make of it? How does one ever begin to talk about it? Or to it? The rigor of logic and the beauty of philosophical expansiveness renders us lost in admiration, but also in utter unrelatedness. But the statements from Vancouver are simply articulated. We can think about them, and debate with them. Now, a dialogue on dialogue can begin. We can all participate.

Finally, I cannot help but letting this come out, does it matter? Do ecumenical statements ever help us do evangelism better? I think it matters. It matters how I see the person in front of me, and how I see myself as I reach out with myself to that person. It matters how we understand God at work in others and in ourselves. Christmas is approaching. I wish you much joy.

In Christ,

A handwritten signature in black ink, appearing to read 'R. Fung'. The signature is fluid and cursive, with the first letter 'R' being particularly large and stylized.

Raymond Fung

THE CHURCH IN THE WORLD

Before and After Vancouver

BY CHARLES C. WEST

“JESUS CHRIST, the Life of the World,” was the theme of the Sixth Assembly of the World Council of Churches meeting in Vancouver, British Columbia, last summer. Prophetically, William Lazareth, Secretary for Faith and Order, wrote in a preparatory volume about this theme: “It is a confession of faith that emerges out of the Christ-centered worship of the early church. It is a joyful shout of praise that is both trinitarian in depth and cosmic in breadth. Hence the theme is intended neither as a scientific statement about the reality of nature (‘life’), nor as a philosophical statement about the nature of reality (‘world’). . . . [It] is rather a doxological offering of praise to the Jesus Christ whom Christians confess to be the gracious source of the world’s life, both eternal and temporal, as its Savior and Lord.”

Precisely so the Assembly went. It was a celebrative rather than a deliberative gathering. Praise and exhortation were its foremost tones. Definition and debate played minor roles. This was its great strength, and its great weakness.

I

Vancouver 1983 was a celebration of ecumenism. This must be said first about it. The 838 delegates from 253 churches in over 90 countries were only the core of it. At least two thousand others—staff, press, accredited visitors, delegated observers from other churches and Christian organizations, and official guests including a few from other faiths than Christian—surrounded them for the whole three weeks of their work. People poured in from all parts of the United States and Canada to attend as daily visitors. Three satellite conferences, two in Vancouver

Charles C. West is Academic Dean and Professor of Christian Ethics, Princeton Theological Seminary. Long associated with matters ecumenical from his early days as a fraternal worker in China to his more recent position as Director of the Ecumenical Institute at Bossey, Dr. West is here reporting on the Vancouver Assembly of the WCC. Accredited with the press staff at the Assembly on special assignment for THEOLOGY TODAY, we feel sure this authoritative report, together with the list of available WCC documents, will be of wide interest to our readers.

The Lord of Life. Theological explorations of the theme “Jesus Christ—the Life of the World.” Edited by William H. Lazareth, p. ix. All the literature referred to in the footnotes is available from the world headquarters of the World Council of Churches, Publications Office, P. O. Box 66, 1211 Geneva 20, Switzerland, and all of it, unless otherwise indicated, is published by the World Council. Orders can also be sent to the New York office of the World Council of Churches, 475 Riverside Drive, New York, NY 10115.

and one across the border in Bellingham, Washington, drew on speakers from the Assembly and watched it on cable television. Some fifteen thousand Vancouverites turned out for the opening festivities in the Pacific Coliseum; they symbolized the welcome that seemed to surround the visitors with a sea of hospitality wherever they went. And, just to make the picture complete, the protesters were there—Carl McIntire, Ian Paisley, Bob Jones, and their friends—with their placards and their shouts, bobbing like corks on the ecumenical waves.

The reality of the ecumenical movement, not the controversies blown up around it, was the attraction of the Vancouver Assembly. People came to affirm it, entered into it, and experienced it. This was their answer to attacks on the World Council of Churches from somewhere outside.

Celebration was not only the occasion of Vancouver, however. It was also its distinctive tone and style. “This meeting,” reads the Message from the Assembly to the churches, “comes in a succession which began at Amsterdam in 1948 with the commitment to stay together. Since then we have been called to learn together and to struggle together. Here, under the theme, ‘Jesus Christ, the Life of the World,’ we are called to live together. In the Assembly we taste that life. Our worship in a great tent which reminds us of the pilgrim people; the presence of Canadian Indians which has challenged us, our moving prayer and praise in many languages but one spirit of devotion; our struggles to face divisive issues; the songs of children—all are part of life together in the Christian family.”

This, with one exception, describes the Assembly. Worship was probably its best-organized activity. A volunteer choir had practiced to professional perfection the hymns and liturgies of the church universal from ancient chants to modern syncopated rhythms and from every continent in the world. Each participant received a carefully crafted, beautifully illustrated worship book from which the prayers, responses, and confessions of daily worship were drawn. The high point of all was the celebration of an ecumenical eucharist led by the Archbishop of Canterbury according to the “Lima liturgy” approved after years of study and debate by the Faith and Order Commission of the World Council of Churches meeting last year in Lima, Peru. There were no gimmicks in all of this. It was, in fact, conservative, rooted in the life and practice of the churches themselves or in years of ecumenical struggle and prayer. Yet it was creative, often exuberant, a kind of festival of the varieties of prayer and praise, unified by a disciplined faithfulness to the object of that praise. Here in fact the ecumenical movement practiced living together.

There were other celebrations as well, quasi-religious, perhaps open to critical question, but still real expressions of human life and longing offered to Christ. A peace rally in solidarity, we were told, with others commemorating Hiroshima all around the Pacific basin flowed into a service of penance and prayer for peace and a vigil throughout the night.

a totem pole, fifty feet high, carved by Indian prisoners in a nearby penitentiary, was presented in solemn ceremony to the World Council of Churches by tribal chiefs of the Canadian Northwest. It will stand on the grounds of the Ecumenical Center in Geneva, with all its symbolism of the powers, natural, human, and divine that combine in the life and work of these people, as a sign of their part in Christ and in the church ecumenical.

Finally, there was a celebrative, doxological strain also in the speeches on the main theme in plenary session and in the day by day encounters of Christians with one another. Witness was given, sometimes as good theology—Lutheran, Orthodox, and Reformed—sometimes out of a suffering church—Uganda, Lebanon, Korea—sometimes from the practice of religious life—a Pentecostal preacher, a Romanian Orthodox nun—to the wonder of Christ in the world. In more than a hundred small groups which met regularly, participants had a chance to share their lives and faith with one another. Even outsiders caught the spirit. It hardly seemed surprising when at the end of the meeting a group of leading non-ecumenical conservatives who had shared the Assembly experience published an open letter commending the World Council of Churches' progress "in its overarching spiritual and biblical orientation" and urging evangelicals to participate in it.

This was the success of Vancouver. It was no mean achievement. One hears echoes of the evangelical enthusiasm of the first great World Missionary Conference at Edinburgh in 1910. But there is a difference, and the difference is decisive.

II

In the seventy-three years of recent ecumenical history, its participants have come to realize that the Holy Spirit cannot be taken for granted. One believer's eucharist is another's superstition. One Christian's evangelism is another's unwarranted intrusion. One activist's program for justice is another's recipe for tyranny. The story of the ecumenical movement is one of hard, committed wrestling for one another's souls in the light of Scripture and in the presence of God. It is changing and being changed as our strongest convictions encounter the faith and witness of others in Christ, and slowly forging deeper truths about our common obedience.

The weakness of Vancouver is that it ignored this history. There was celebration; there was almost no deliberation. Causes were expounded; problems were not analyzed. The participants were exhorted; they were not consulted. This assembly lived off the fruits of previous ecumenical labor; it did not cultivate the vineyard.

Why was this so? The answer seems to lie neither in the lack of substantial progress between the Fifth Assembly in Nairobi, Kenya in 1975, and now, nor in the incompetence of the staff, but rather in a fundamental decision made by the planners about method in ecumenical work.

There was no lack of solid material which the Assembly could have considered. For example:

(1) The Faith and Order Commission, which is the only agency of the World Council to count Roman Catholics as full members, produced in 1982 a landmark statement on Baptism, Eucharist, and Ministry² as the result of more than fifty years of growing and working together among Protestants, Catholics, and Orthodox. It sets forth convergence, not yet consensus, but it has been commended to all the participating churches for study and implementation down to the parish level. Meanwhile the Commission has spawned several studies on ecumenical relations with churches and movements inside and outside the Council,³ on church union negotiations around the world which it monitors,⁴ on the unity of the church and the unity of humankind,⁵ and on special problems such as the episcopate, the ordination of women, and the handicapped in the church.⁶

(2) The Commission on World Mission and Evangelism has made giant strides since the Nairobi Assembly in probing and defining the missionary life of the church in cooperation with Orthodox, Roman Catholic, and conservative evangelical agencies and churches. Its Melbourne Conference in 1980 under the theme "Your Kingdom Come" and the paper approved by the World Council Central Committee on "Mission and Evangelism: an Ecumenical Affirmation" broke new ground in uniting personal and social witness in one understanding of the missionary task. Meanwhile it, too, has continued to produce a stream

²*Baptism, Eucharist and Ministry*, Faith and Order Paper No. 111, WCC, Geneva, 1982. See also, *Ecumenical Perspectives on Baptism, Eucharist, and Ministry*: Theological essays. Edited by Max Thurian, 1983.

³*The Church is Charismatic*. The World Council of Churches and the charismatic renewal. Edited by Arnold Bitlinger, 1981. *Does Chalcedon Divide or Unite? Towards convergence in Orthodox Christology*. Edited by Paulos Gregorios, William H. Lazareth, and Nikos A. Nissiotis. *Fifth Report of the Joint Working Group* between the Roman Catholic Church and the World Council of Churches, 1983. *So Much in Common*. Documents of interest in the conversations between the World Council of Churches and the Seventh-Day Adventist Church, 1973.

⁴*Survey of Church Union Negotiations, 1975-1977*. *Survey of Church Union Negotiations, 1977-1979*. *Three Reports of the Forum on Bilateral Conversations*, 1981. *Growth in Agreement*. Report and agreed statements of interconfessional conversations on a world level. Edited by Lukas Vischer and Harding Meyer. WCC and Paulist Press, New York, 1983. *Survey of Church Union Negotiations 1979-1981*. *Unity in Each Place—in All Places*. United churches and the Christian world communions, 1983.

⁵*Unity in Today's World*. The Faith and Order Studies on "Unity of the Church—Unity of Humankind." Edited by Geiko Müller-Fahrenholz. *Sharing in One Hope*. Bangalore, 1978. Reports and documents from the meeting of the Faith and Order Commission. *Towards Visible Unity*. Commission on Faith and Order, Lima, 1982. Edited by Michael Kinnamon.

⁶*Partners in Life*. The handicapped and the church. Edited by Geiko Müller-Fahrenholz, 1981. *The Bible*. Its authority and interpretation in the ecumenical movement. Edited by Ellen Flesseman-van Leer. *Episkope and Episcopate in Ecumenical Perspective*, 1980. *Spirit of God, Spirit of Christ*. Ecumenical reflections on the Filioque controversy. Edited by Lukas Vischer. *Ordination of Women in Ecumenical Perspective*. Ed. by Constance F. Parvey.

⁷"Mission and Evangelism, an Ecumenical Affirmation." *International Review of Mission*, 1982. Also published in *International Bulletin of Missionary Research*, April

of studies on particular areas and particular problems,⁸ and to work away at the subtle and difficult questions of the relation between Christian mission and dialogue with other faiths and ideologies.⁹

(3) The Working Committee on Church and Society staffed by the veteran Paul Abrecht produced a massive ecumenical miracle in the World Conference on Faith, Science, and the Future in Cambridge, Massachusetts, in 1979. The preparatory materials and the two-volume report of that conference are a mine of insights and dialogue on questions ranging from faith and science to technology, economic justice, and ecological responsibility.¹⁰ Meanwhile the study leading up to the conference and flowing from it has produced a solid body of ancillary literature on the theology and ethics of technology, ecology and the uses of science.¹¹

(4) As an offshoot of the Faith, Science, and the Future study, the Office of Church and Society has also sponsored, with the Commission of the Churches on International Affairs, an international hearing on nuclear weapons and disarmament before which public figures from East and West, church and state, appeared. The findings of this hearing and the contributions to it, in the volume titled *Before It's Too Late* offer the only international church study and position paper on this subject available for the guidance of Christians.¹²

(5) The Commission of the Churches on Participation in Development has poured out material during the past eight years on the church

1983 *Your Kingdom Come* Mission perspectives. Report of the world conference of CWME in Melbourne 1980. Edited by Emilio Castro and Jacques Matthey.

⁸*People are the Subject* Stories of urban rural mission. Leon Howell, 1980. *Mission and Justice* Urban industrial mission at work. Edited by George Todd and Bobbi Wells 1977. *Sharing One Bread Sharing One Mission* The eucharist as a missionary event. Edited by Jean Stromberg.

⁹*Christian-Jewish Relations in Ecumenical Perspective with Special Emphasis on Africa* Edited by Franz von Hammerstein 1978. *The Christian Marxist Dialogue*. An annotated bibliography. Compiled by Ans J. van der Bent 1969. *Christian Presence and Witness in Relation to Muslim Neighbours* Report of a conference, Mombasa, Kenya, 1979. *Christians Meeting Muslims* WCC papers on ten years of Christian-Muslim Dialogue. Edited by John B. Taylor 1980. *Churches Among Ideologies* Report of a consultation, 1982. *Faith in the Midst of Faiths* Reflections on dialogue in community. Edited by S. J. Samartha 1977. *Jewish-Christian Dialogue* Six years of Christian-Jewish consultations 1975. *Towards World Community* The Colombo Papers, Edited by S. J. Samartha 1975.

¹⁰*Faith and Science in an Unjust World* Report of the WCC Conference on "Faith, Science, and the Future," MIT, Cambridge, USA, 1979. Edited by Paul Abrecht and Roger L. Shinn. WCC and Fortress Press, Philadelphia. *Volume I Plenary Presentations* *Volume II Reports and Recommendations* *Faith, Science and the Future* Preparatory readings for the MIT Cambridge conference, 1979. Edited by Paul Abrecht. WCC and Fortress Press, Philadelphia 1979.

¹¹*Anticipation* Published by the Office of Church and Society, World Council of Churches, Geneva. Available free on request, so far as back issues are available. See especially Nos. 21 to 30. *Manipulating Life* Ethical issues on Genetic Engineering 1982. *Ecology and Human Liberation*, by Thomas S. Derr 1973.

¹²*Before It's Too Late* The challenge of nuclear disarmament. The complete record of a public hearing on nuclear weapons and disarmament. Amsterdam, 1982. Edited by Paul Abrecht and Ninan Koshy 1983. *Facing Up to Nuclear Power* A contribution to the debate on nuclear energy. Edited by John Francis and Paul Abrecht 1976.

and the poor, international economic and political ethics, and world development alongside its involvement in development aid and projects.¹³

One could go on to speak of racism, women in church and society, Christian education, biblical studies, and more.¹⁴ In earlier years all this work would have been reviewed, evaluated, and focussed for the Assembly in substantial position papers written by the staff in consultation with qualified advisers from the churches. These papers would have defined the issues, noted progress made, outlined critical unsolved questions and areas of continuing tension and disagreement. The Assembly would then have built its deliberations on the solid foundation of past ecumenical experience, which it is called to project along new lines for the future. Previous World Council of Churches assemblies have wrestled hard with controversies in the church and in the world as the Council itself had worked with them in the period before, and so have given guidance to both church and world in their conclusions and their reports.

This did not happen at Vancouver. The reason appears to be that another method dominated the planning and the program. This method also has a venerable history, rooted in missionary experience. Hendrik Kraemer expressed it nearly a half-century ago when he repudiated points of contact in the realm of doctrine or ideas between Christian and non-Christian religions and suggested that *the* point of contact is the missionary. "Such is the golden rule, or, if one prefers, the iron law, in this whole matter. The way to live up to this rule is to have an untiring and genuine interest in the religion, the ideas, the sentiments, the institutions—in short, in the whole range of life of the people among whom one works, *for Christ's sake and for the sake of those people*."¹⁵

This is of course a description of missionary practice at its highest and best over the centuries. It has been from the beginning a strand in modern ecumenical practice as well. One moves with Christ across a social border—of culture, of class, or of nation—to identify with another

¹³*Separation Without Hope* Essays on the relation between the church and the poor. Edited by Julio de Santa Ana. WCC and Orbis Books, Maryknoll, USA, 1978. *Good News to the Poor* Edited by Julio de Santa Ana. WCC and Orbis 1982. *Towards a Church of the Poor*. Edited by Julio de Santa Ana. WCC and Orbis. 1982. *The Church and Transnational Corporations* An ecumenical programme 1983. *To Set at Liberty the Oppressed*. Towards an understanding of Christian responsibilities for development / liberation. By Richard D. N. Dickinson. 1978. *Poor, Yet Making Many Rich* The poor as agents of creative justice. Richard D. N. Dickinson 1983. *World Hunger, a Christian Reappraisal*. Edited by Diogo de Gaspar, Caesar Espiritu, and Reginald Green. *Patterns of Poverty in the Third World*. By Charles Elliott. WCC and Praeger, New York 1975. *Perspectives on Political Ethics* Edited by Koson Srisang. WCC and Georgetown University Press, USA 1983.

¹⁴*The Community of Women and Men in the Church* A report of the WCC conference, Sheffield, 1981. Edited by Constance F. Parvey. WCC and Fortress Press, USA 1983. *Racism in Theology: Theology Against Racism* Report of a consultation 1980. *World Council of Churches' Statements and Actions on Racism, 1948-1979* Edited by Ans J. van der Bent 1980.

¹⁵*The Christian Message in the Non-Christian World* By Hendrik Kraemer. International Missionary Council 1958. P. 140.

people, and in this solidarity one discovers with them how Christ and his Church take form there. Sharing of and reflection on this practice, now thoroughly ecumenical because the church in every land is both sending and receiving in mission, is the business of the ecumenical movement. The World Council of Churches has carried it on in many ways: special studies in mission and evangelism and in the life of the church in particular times and places,¹⁶ Bible studies aimed at and involving the laity,¹⁷ regional conferences and studies on women and men in the church,¹⁸ in church and society,¹⁹ and in the work of the Ecumenical Institute at Bossey.

These two methods have always been complementary in ecumenical work. Recently, however, they have been set against one another by a new philosophy of action-reflection that in unguarded moments describes the way of study, dialogue, and conclusion as abstract, elitist, and wrong. Rather, the World Council of Churches, in the view of these new methodologists, should go to the people, to the poor, the disadvantaged and the oppressed, identify with them as Jesus did, share their lives and problems, and help them to understand their struggle in the light of the Gospel as they organize for their liberation. In doing this, World Council agencies may be acting outside the church as it is, but they are serving the world on behalf of the church, evangelizing and building among the poor where Christ is, and transforming the church into its proper role as a witness to Christ's transformation of the world.²⁰

Theological reflection and social analysis both arise out of this solidarity and this struggle. Issues arise out of the life of the people. A World Council of Churches meeting—and above all an Assembly—should therefore concentrate on drawing people into participation, through worship, through vivid presentation of the suffering and the struggle of the oppressed, and through exercises of symbolic action or common proclamation which engage the emotions as well as the mind. It should be a consciousness-raising experience which will send the partici-

¹⁶*Households of God on China's Soil*. Compiled by Raymond Fung. 1982. *To Live Among the Stars*. Christian origins of Oceania. By John Garrett. 1982. *Martyria Mission*. Witness of the Orthodox Churches Today. Edited by Ion Bria. 1980.

¹⁷*Room to Be People*. By Jose Miguez Bonino. An interpretation of the message of the Bible for today's world. 1979. *Experiments with Bible Study*. Hans-Ruedi Weber. WCC and Westminster Press. USA. 1981. *The Feast of Life*. By John Poulton. A theological reflection on the theme "Jesus Christ—the Life of the World." 1983.

¹⁸*Orthodox Women*. Their role and participation in the Orthodox Church. Edited by Constance J. Tarasar and Irina Kirillova. 1977. *Consultation of European Christian Women*. Brussels. 1978. *Migrant Women Speak*. Interviews. WCC and Search Press, UK. 1978.

¹⁹"Consultation on the Contribution of the Churches in the Socialist Countries to the WCC Program on Faith, Science and the Future." *Anticipation* #26. "Energy for My Neighbor." Regional report from Asia. *Anticipation* #28. "Latin America." *Anticipation* #29.

²⁰Specific statements of this philosophy are not common because the emphasis of its advocates tends to be on action rather than on reflection. See, however, "Mission and Evangelism: A URM Position Paper," in *People are the Subject*, by Leon Howell, pp. 75ff.

pants back into the struggle more aware of their participation in Christ's solidarity with the poor.

Between these two methods the lines have been drawn for some time in ecumenical circles, and it is almost impossible to focus the debate. Each side plays by different rules, and accuses the other of ideological distortion. The conflict usually takes the form of a struggle for the control of the program and agenda of a meeting, not direct confrontation. Each would claim to find a place for the other, in its context. However this may be, the latter method clearly prevailed in the planning of the Sixth Assembly.

The result, on the level of thought, was considerable confusion. William Lazareth, in his preparatory volume, *The Lord of Life*, set forth the structure of theme, sub-themes, and program issues which was originally planned. The essays in this book are of varying quality, but they showed promise of a learning adventure. At Vancouver, however, this structure practically disappeared from view. The main theme—"Jesus Christ, the Life of the World"—as a doxology, permeated the worship and was celebrated in plenary session by two adequate sermons, one from Theodore Stylianopoulos of the Greek Orthodox Church, USA, and the other by Allan Boesak of the Reformed Church in South Africa. The sub-themes—Life, a Gift of God; Life, Confronting and Overcoming Death; Life in its Fullness; and Life in Unity—were occasions for a bewildering variety of statements. An American student and a Uruguayan theologian meditated on Scripture. An African mother, a Yugoslav evangelical, a Guyanese youth, a Lebanese woman, a Bolivian miner's wife, a Ugandan bishop, and a pastor from Korea who had been in prison, all told stories of their experience in relation to their faith. A Marshall Islander denounced United States policy in her islands, a Nishga chief presented his tribe's claims to ancestral lands against the Canadian government, speakers from Australia, Germany, and Czechoslovakia exhorted the assembly on behalf of nuclear disarmament and world justice, all in the context of Christian witness. Finally, representatives of non-Christian religions—Judaism, Buddhism, Hinduism, Islam, and Sikhism presented their statements to the theme "Life, a Gift of God." To hear all these was a fascinating experience, but it left the assembly with only a few phrases, theological and political, and a few nuggets of insight from those speakers who addressed issues directly.²¹

The program issues, eight of them, were handled primarily in sub-groups into which the assembly was divided. These groups worked

²¹A full report of the proceedings of the assembly will be compiled and edited by the Reverend David Gill of the Uniting Church of Australia and will be published by the World Council of Churches early in 1984. Among those few plenary speeches of special substance, the following can be mentioned: Vitaly Borovoy from the Russian Orthodox Church, "Life in Unity"; Jan Pronk of the United Nations Commission on Trade and Development on "Political Conditions for an Economic Translation of an Ecumenical Mandate"; and John Francis, science adviser to the Church of Scotland, on the implications for science and technology of "Life, A Gift of God."

in four afternoons and one evening to produce reports for the assembly to receive, and recommendations for future World Council of Churches programs. The issues were deliberately chosen not to coincide directly with the work which the units of the World Council of Churches had been doing. The preparatory papers drew on fragments of work from various departments drawn together by unknown authors. Their main value was their bibliography and a few suggestive ideas. They were in fact ignored by the groups themselves.²² Those who wished to set the issues against the background of the actual work of the World Council could read *From Nairobi to Vancouver*, a descriptive history of that work which was sent to all delegates.²³ The groups themselves differed greatly and so did the reports they produced. Where there was strong staff leadership backed by experienced participants, as in "Taking Steps Toward Unity" (Group 2, building largely on Faith and Order) and "Confronting Threats to Peace and Survival" (Group 5, drawing on work in Church and Society) a useful report was produced, which at least reflects the ongoing work of the World Council. When new issues were introduced: "Moving Towards Participation" (Group 3), "Healing and Sharing Life in Community" (Group 4), "Learning in Community" (Group 7), and "Communicating with Conviction" (Group 8), the reports were vague and unsubstantial. In two cases: "Witnessing in a Divided World" (Group 1) and "Struggling for Justice and Human Dignity" (Group 6), the reports were rejected by the assembly as utterly inadequate to the best work and insight of the ecumenical movement on these subjects so far. These reports could not be revised in time for submission to a final plenary session. Their final form, therefore, will be an expression of the new Central Committee of the World Council, not of the Assembly itself.

III

There were two committees in the assembly which did much of the work which should have fallen to more representative bodies. The Policy and Reference Committee produced statements on human rights, on Central America, on Afghanistan, Cyprus, Southern Africa, the Pacific, the Middle East, U. S. military bases in the Philippines, the riots in Sri Lanka, church persecution in Lesotho, the world food situation, and peace and justice with particular relation to nuclear disarmament. All of these statements poured out in the plenary sessions of the assembly, mostly in the last two days. There had been little opportunity for prior education, discussion, or debate over controversial questions within them. The plenary sessions did make helpful suggestions, that the

²²These papers are available from the World Council of Churches in a packet entitled "Issues: Discussion Papers on Issues Arising Out of the Life and Work of the World Council of Churches in Preparation for its Sixth Assembly."

²³*Nairobi to Vancouver 1975-1983: Report of the Central Committee to the Sixth Assembly of the World Council of Churches.*

human rights statement pay more attention to freedom, Christian and political, and to violations of religious liberty, for example. The resolution on Afghanistan, which simply backed the United Nations General Secretary's efforts to bring about a negotiated peace, was vigorously debated in an effort to strengthen it. The effort failed in a close vote. The Middle East resolution was haggled over, though not much changed in its anti-Israeli slant. All of these statements eventually passed. They will be published as declarations of the World Council of Churches in General Assembly.

In some cases, they may be helpful in guiding the staff as it intervenes on behalf of the church to promote peace, justice, and human rights. In other cases—the contrast between the statements on Afghanistan and Central America is an example—the disproportion between what the World Council is able to say to a free country whose Christians are not endangered by its statements, and to a dictatorship which can penalize the church for every critical ecumenical statement, is too great for the word of the World Council to be wholly credible. In still other cases, those who read these resolutions will simply note their failure to reflect the depth and sensitivity of understanding which might have made them prophetic.

Another committee, Program Guidelines, raises a different problem. All proposals from interest groups for future World Council programs were directed there. The committee, however, did not have time to digest them in its final report to the assembly. Instead, it set its own priorities in general terms, with specific reference only to the Faith and Order work of the past few years in the council. Its overriding concern, reflected in instructions for the use of both finances and staff time, is the strengthening of local ecumenism. The plan is that World Council staff and budget be recruited from all the units and sub-units for this purpose, in interpretation, distribution of materials, visitations to local churches, and the like. The committee is stern on this point, the particular programs and concerns of the various offices in the World Council must not take precedence over this general responsibility. Meanwhile, the Finance committee reported to the assembly that the present unit and sub-unit structure, with its elaboration into sub-units for Faith and Order, Mission and Evangelism, Church and Society, Participation and Development, Theological Education, etc., could only be maintained on the present budget for another year or two.

The thrust of these guidelines seems to be the centralization of the World Council staff at the cost of the creative initiative which its various offices and commissions have been able to exercise so far, and a redirection of World Council work away from study, dialogue, and new breakthroughs in ecumenical understanding, toward the cultivation of relations between the office in Geneva and churches or other groups around the world. What, then, will these World Council of Churches officials have to offer to the churches and people they visit? When, and

with what resources, will they process all the suggestions they receive? Where will leadership come from? These questions dangle anxiously as the Vancouver assembly becomes history.

IV

What, then, is the future of ecumenism? The evidence seems to be that certain programs of the World Council of Churches will continue despite all constrictions. The Commission on Faith and Order has a life of its own and a support within the churches that commands respect and brings forth resources, both human and financial, to pursue its search for Christian unity. The danger for this commission is that it could be isolated, unless there is a strong World Council of Churches around it, within ecclesiological concerns, forgetting one part of its mandate: the unity of the church and the unity of the world. The Commission on World Mission and Evangelism will also continue in strength, nourished by an ecumenicity broader than the World Council itself, and by its base of support in the mission agencies and consciousness of churches in every land. Its major unsolved problem is the relation between evangelism and dialogue with Christians of other faiths and ideologies. For this debate, it needs the continuing nourishment of Faith and Order concerns, on the one side, and Church and Society studies, on the other.

Curiously, the Church and Society emphasis within the World Council program is most endangered. It has depended for a generation on the inventive and organizing genius of one man who is now retiring. Its mandate has been split so that science and technology questions are handled by one office, economic justice and development by another, and racism by a third. It desperately needs the kind of integration which the two above commissions have given to their areas of work. It furthermore needs a return to the sort of substantive deliberation, of confrontation between different points of view, of wrestling in dialogue for the truth, which have characterized its past and which is still expressed in the work being done on science, technology, and the human future. Action programs, such as the Churches Commission on Participation and Development, and the Program to Combat Racism, would be far less vulnerable if their foundation, both theological and social-analytical, were more solid.

In these fields, the World Council of Churches is still in movement. The same is true of several of its offices which work in mission, education, and social action with groups in the churches across the world. There is a danger, however, that this movement may be undermined if the two methods of ecumenical work continue to be set against each other, and if slogans, whether theological or political, continue to take the place of serious dialogical work. Here is the challenge the ecumenical movement faces in the next few years.

(Address at National Council of
Churches, General Assembly,
San Francisco, December 8, 1960)

THE MISSION OF THE CHURCH TO ALL THE NATIONS

Bishop Lesslie Newbigin

It has become common to say that we live in an age of revolutionary change. It is not as common as it should be for Christians to welcome this fact. Yet surely we should welcome it - not merely because of the challenge which it offers to any man of faith and courage, but because it is precisely what our Lord led us to expect. "I came to cast fire upon the earth and would that it were already kindled!" The events of our time ought not to be strange to us who have the New Testament in our hands.

"Many will come in my name, saying 'I am he!' and they will lead many astray. And when you hear of wars and rumors of wars, do not be alarmed; this must not take place, but the end is not yet. For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places, there will be famines; this is but the beginning of the sufferings. But take heed to yourselves; for they will deliver you up to councils; and you will be beaten in synagogues; and you will stand before governors and kings for my sake, to bear testimony before them. And the gospel must first be preached to all nations."
(Mark 13:6-10)

If these things come about, shall we be surprised or dismayed, as though something unexpected happened? Did anyone really think that so revolutionary an event as the preaching of the Gospel of the crucified Messiah could fail to produce revolutionary effects?

It is a plain fact that much of the ferment of our time can be traced directly to the new contact of the ancient peoples of Asia and Africa with the ideas which have been brought forth into the world from the womb of western Christendom. It is no accident that the newly-liberated people of these continents, having thrown off the colonial tie, do not and cannot go back to the conceptions of human life, of government, of human rights, with which the white man found them. It is no accident that they think now in terms of fundamental human rights, of human dignity, of the welfare state, of freedom from want and fear and the other ills of the world. It is no accident that politics becomes more and more messianic, that leaders and movements arise which promise total welfare for man if he will follow them. These things are what we must expect, for once He who is the Alpha and the Omega, the true origin and the true End of human existence, has appeared, human life can never be the same. It can never return to the static or cyclical patterns of man's pre-Christian history. When Christ has come, men and nations must either give themselves to Him, their true Saviour, or else follow those who offer salvation on other terms. The pressing of this choice of its ultimate issue is precisely the work of Christ - in the days of His flesh, and in the continuing mission of His Church. All history converges upon that choice - the history of every man, and the history of the world. Jesus is the determinative center of all history, as He is its beginning and its

end. The ultimate question is, "Faith in Jesus, or unbelief?" And it is the task of the Church, by faithful witness to Him who is the Word of God, sharper than any two-edged sword, to be His instrument in bringing all men and all nations to that choice. Hence, the promise of conflict, of suffering, and of division. "These things must come to pass."

If we understand the dimensions of our task in the terms of the New Testament, we shall be delivered from much of the anxiety which we find around us. We shall not ask "What is coming to the world?" because we know Who is coming. We shall not think of our task as one of trying to hold back the revolution of our time, but as one of bearing witness within that revolution to its true meaning. We shall not allow ourselves to be so obsessed by the fear of Communism that we can see nothing else. Communism is not the author of the revolution of our time; it is one of the movements which exploits it; the revolutionary movement of our time has deeper roots and a wider meaning than Communism understands. Our privilege as Christians is to understand its real meaning. The penalty of allowing our judgment to be controlled by the fear of Communism is that we may find ourselves defending injustice against the human cry for justice, and tyranny against the cry for freedom. For civilization as for individuals, the beginning of wisdom is to fear God more than we fear death or disaster or anything else. If God has permitted Communism to gain a measure of world power and thereby to threaten our security, that is for His own good reasons. He knows what we need. Our concern is with something far more glorious and far more terrible than anything which any earthly power can either promise or threaten. We have seen the one real crisis of human history, the Cross, the point at which - once and for all - the ultimate issues between man and his Maker were exposed and settled. We know, therefore, the true dimensions of human history. We know that the meaning of all history is the pressing to its final issue of the single question: Christ or anti-Christ? It is the supreme privilege of the Church to be used as God's instrument to press home that issue upon every man and every nation. If in the exercise of that privilege, God leads us through suffering, failure, and contempt, that will not surprise us.

Of the many stories I was told in the Congo when I was there in October, one that remains in my mind is of a young Roman Catholic nun who was left behind in a small town after all other white people had fled. For two days she cried, and finally sent a message to her superior to ask, "What do I do?" The answer came back, "You stay and if necessary you die." She stopped crying and went on with her work. Is that too harsh? It would not be counted so in an earthy warfare. Our warfare is not less serious, and a servant is not greater than his Lord.

Am I wrong if I say that we have tended to think of missions as one of the good causes which we support, an extra which we attend to after the budget for essentials has been served, something that comes under the head of benevolences, something that you might perhaps pull out of if it isn't going too well? This is false in two ways.

Firstly, it is false because it fails to acknowledge that the Church's mission to the nations is the clue to the real meaning of world history. It is not just a good cause which we have to promote; it is the witness to all mankind of what God is doing and will do, of his kingly power which is hidden now but will in the end be revealed to all in its majesty, glory, and terror. We do not need to waste our time being anxious about whether God's Kingdom will come; what we have to be concerned about is whether or not we are being faithful witnesses to it now, whether when the Lord comes we will be found awake and alert. Secondly, it is false because it means that we haven't really faced the question of the truth of the Gospel for ourselves. If the Gospel is just the way of understanding religion which is meaningful for me,

which helps me and comforts me, then I have no right to interfere with others who have their own versions of it, their own ways to such peace and security as men can hope for. But Gospel is the truth, and therefore it is true for all men. It is the unveiling of the face of Him who makes all things, from whom every man comes, and to whom every man goes. It is the revealing of the meaning of human history, of the origin and destiny of mankind. Jesus is not only my Saviour, He is the Lord of all things, the cause and cornerstone of the universe. If I believe that, then to bear witness to that is the very staff of existence. If I think I can keep it to myself, then I do not in any real sense believe it. Foreign missions are not an extra; they are the acid test of whether or not the Church believes the Gospel.

II

I have used the phrase "foreign missions" - many Christians do not like it. It has overtones of the 19th century, of paternalism and colonialism. That is true, and we have to recognize it. There are things in the old missionary pattern which have to be changed and are being changed. It is no longer a matter of the white man going from his advanced civilization to under-developed areas as the man with the "know how" going to give it to the rest of the world. It is a matter of the witness of the whole people of God in Asia and Africa and the remotest islands of the sea equally with that of the peoples of the old Christendom. And we of the white race will by no means be the dominant partners. We have very much to learn of Christ from the Christians of Asia and Africa. I am often shocked by the evidence that even in well informed Church circles there is still so little conception of the quality and quantity of Christian leadership in the so-called younger Churches. The Church of South India, in which I serve, has 900 ordained clergy. Less than 10% of them are foreign missionaries. By any standards, there are cities of Europe far more pagan than some of the cities of Asia and Africa. The Churches of Asia have only 200 foreign missionaries sent out from their own lands to take the Gospel to others. The home base of foreign missions is in every place where the Church is, and the mission field is in every place where Jesus is not acknowledged as Lord. We need and we must expect and welcome the witness of Christians from other lands in face of the new paganism of Europe and America, just as they need and welcome and expect our witness in face of theirs.

Yes, there is much in the old pattern of missions that has to change. But there is much that does not change. What does not change is this: that to be a Christian is to believe that Jesus is the Sovereign Lord and Saviour of all mankind. And to believe that, in any real sense, is to be committed to the Church's mission in all the nations.

III

The Church's mission to all the nations - that phrase, of course, means more than what we call foreign missions. It means the total corporate witness of the Churches and of all who profess and call themselves Christian to the sovereign love of God in Jesus. It includes, for instance, the works of relief in times of emergency, of service to refugees, of aid to stricken and suffering Churches, which form such a great chapter in the Christian history of our time. It means also more than this. If we have the New Testament as our guide, we shall understand that the Church's mission concerns nothing less than the fulfillment of God's purpose for the whole life of mankind, for the social structures in which man's life is lived, and even for the cosmos itself. The language of the New Testament is quite clear about this. God's purpose revealed in Christ concerns the whole creation.

I think that means, among other things, that we must make a much bigger effort than we have done, to bring the great issues of international politics, of economic policy, of commercial development within the range of our thinking about the mission of the Church. It is not enough, for instance, that we should dispense charity on a vast scale to the poor and hungry of the world. It is a great and noble thing, new in its scale and its vision, but it is not enough. Charity is greater than justice, but it is never a substitute for justice. We have, I believe, reached a stage in human history where we must bend our minds to the task of devising those economic and fiscal policies which will enable something like economic justice to be established among the peoples; to the creation of a situation in which the Indian or African peasant who labors all day in the sweat of his brow will not be rewarded by a mere pittance, while the same day's labor of a man in Western Europe, or Australia, or America produces the equivalent of a month's earnings in Asia. This task calls for the kind of dedicated and advance thinking which has, inside many of the Western nations abolished in our time the same kind of injustice between rich and poor. It calls also for costly and unpopular decisions in the realm of public policy. In both of these, Christians should surely be in the lead. I have mentioned this as one aspect - I believe a very important one - of the Church's mission to the world in its broadest sense, but I choose now to speak of the missionary task in its more restricted sense, in the sense of those operations which are designed to take the Gospel to those who do not know Christ or do not acknowledge Him.

IV

I have just returned from spending two months in Africa, visiting in 15 different territories, and consulting with groups of African and missionary churchmen about the task of the Church in the light of the Word of God and of the needs of Africa today. I want to share with you three deep impressions which that experience has left with me.

1. In the first place, I have been told by African churchmen what they expect from us in the way of missionary help. They want men and women who will come to Africa ready to be completely part of the Church there, ready to sink their lives in its life. "Send us missionaries," they said, "who will live with us, work with us, die with us, and lay their bones here in Africa." Over and over again they said they did not want missionaries who thought of themselves as scaffolding for the African Church. Indeed, they said, "We do not want an African Church, we want a Christian Church in Africa, a Church which is truly missionary, and in which there is neither black nor white." A distinguished pastor in the Republic of Cameroun said, "The missionary in the Church should be like salt in the meat. He should lose himself in the Church." A few days later, a Congolese pastor put it that the missionary should be the sugar in the coffee. I leave it to you to decide which you prefer; the point is the same. Africa and the world need men and women who will be ready to commit their lives without reserve to partnership in the Gospel with Christian people in every part of the world.
2. A second impression was made in my mind more slowly, but not less deeply, as the African journey went on. It was this. We have been concerned, and rightly concerned, with the needs of the so-called under-developed areas for education, health, and aids of all kinds. We have been concerned that missionaries should be equipped to play their part in giving them this aid, and this too is right. But I found myself increasingly aware, and candid African churchmen confirmed the impression that there is also a danger here,

a danger of losing the one essential thing for which the missionary movement exists. That one essential is the Gospel of the saving power of God in Jesus Christ. That Gospel we share with our African Christian brethren. In respect to the Gospel, we are co-partners. When we speak of under-developed areas, we are using a criteria which we have devised. If we take our measuring rod from the New Testament, who shall say which are the under-developed areas. Some of the brethren of the revival movement whom I met in East Africa, the people who had faced horrible death rather than give way to racial hatred, had so little education that we could not converse in any European language. But in their company, I knew that if there was anybody under-developed, it was myself. And one of them, a man of the highest education in the culture of the Western world, gently reminded us that if missionaries speak too much about technical gifts and skills, the wealth and the resources which they can bring, a new kind of paternalism can easily be created and the real gift of the missionary to the Church be lost. There are many kinds of inter-Church aid, and we must be thankful for them all. But we must beware of thinking of inter-Church aid only in terms of the things in which we are strong - wealth, education, technical skill. If we do that, we shall lose the real mutuality, the real equality, which St. Paul says should belong to all the members' belief of Christ. There is a sense in which a missionary who goes out from the Church in America to the Church in Africa is an inter-Church aid worker, but the essential gift which he brings is his missionary faith and his missionary calling, his experience of the saving power of Christ and his longing to help the Church in Africa and to share that experience more widely. And that kind of inter-Church aid is one in which there can be real mutuality, in which all can be both givers and receivers, in respect of which it might even happen that some of the under-developed areas were found here among us in the Christian West.

3. And that brings us to my third impression. The world missionary task of the Church demands all that we have and are - our wealth, our skill, our strength. And yet, my strongest impression at the end of this journey in Africa is that the things most needed are the things no money can buy. Here one has to say things that may sound impractical but yet the real truth. Karl Barth once wrote that when God speaks to us we don't want to wait to hear Him to the end, but jump up to drown His voice with our good works. It would be easy to end with a great call for missionary advance, and yet that might just be the way of shutting our ears to God's Word. There are times when God speaks hard words to His Church. To one which was apparently prosperous, he sent this message:

"You say I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind, and naked. Therefore, I counsel you to buy from me gold refined by fire, that you may be rich..." (Rev. 3:17-19)

Could it be that this is His Word to our strong and prosperous Churches in Europe and America today? There is gold to be had - refined by fire - if we want it. We have to ask it from Him, and He chastens those whom He loves.

We do not need to be anxious about His cause. Nations and empires are but the small duct of the balance before Him. He is the first and the last, the living one, in whose hand are the keys of death and Hell. His cause is not in doubt. What matters is that we would know Him, know that there is none to be feared beside Him, none to be loved except in Him, nothing to be desired beside Him; know both the

fellowship of His suffering and the power of His resurrection, both His power and His peace, so that we may be the bearers of His peace to all the nations. We have nothing to fear except God. Jesus knows the weakness of His Church. It was in the moment when He knew it most poignantly that He said:

"The hour is coming, indeed it has come, when you will be scattered, every man to his home, and will leave me alone; yet I am not alone, for the Father is with me. I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world."
(John 16:32-33)

UNITY AND MISSION

by

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In a South Indian village a visit from the bishop is quite a public occasion. He is met at a convenient spot two or three hundred yards from the edge of the village by an official deputation of the elders of the church. There are garlands of flowers, trays of fruit, and other tokens of greeting. There may be a display of dancing. There will be a band and a choir - or possibly two choirs singing two different lyrics at the same time. Just in case there should be any moments of silence, there will also be fireworks.

The entire body will then form into a procession, singing as they go, and letting off a rocket every few yards. Soon they will be pushing their way through the narrow streets, and by the time the procession has reached the church most of the inhabitants of the village will have turned out to see what is happening. At this point it is quite probable that the bishop will be asked to say something to the non-Christians before going into church for the Christian service.

And so it has often happened that I have found myself standing on the steps of a village church, opening the Scriptures to preach the Gospel to a great circle of Hindus and Moslems standing round, while the Christian congregation sits in the middle. When I do that, I always know one thing: the words which I speak will only carry weight if those who hear them can see that they are being proved true in the life of the congregation which sits in the middle.

When I hold up Christ as the Saviour of all men, and repeat His promise, "I, when I am lifted up from the earth, will draw all men unto myself," I know that my hearers are only likely to believe this promise if they can see in fact that the Saviour of the world is drawing men of all sorts into one family.

If they can see in the congregation in the center not a new clique, or a new caste, or a new party, but a family in which men and women of all cliques and castes and parties are being drawn in mutual forgiveness and reconciliation to live a life which is rooted in peace with God, then there is a possibility that they may believe. If, on the other hand, they see only a series of rival groups competing with one another for influence and membership, they are not likely to be impressed by the message of our Saviour.

That common village scene is a true parable of the position of the Church in the world. Modern means of communication have shrunk our world to the dimensions

of a village. There is no longer any separation of races and cultures. We all jostle and push one another in every part of the globe. The Church of Jesus Christ is the congregation set in the midst of the world as the first-fruit, the sign, and the instrument of Christ's purpose to draw all men to Himself. It is not a segregation, but a congregation - the visible form of the action of Christ in drawing to Himself the scattered and estranged children of God to make them one household under one Father.

With every year that passes, it becomes more urgent that the Church throughout the world should be recognizable to ordinary men as one household, a family of those who, having been re-born as children of God, are content to live together as brethren. It becomes more and more urgent that Christian people should make their own the prayer of our Lord for us: "That they may be one even as we are one, I in them, and thou in me, that they may become perfectly one, so that the world may know that thou has sent me."

This prayer "that the world may know" is the true center of the concern for unity. As a matter of historic fact, the modern movement toward Christian unity is a product of the great foreign missionary movement of the 18th and 19th centuries. So long as Christendom was almost entirely confined to Europe, the energies of Christians were to a very large extent engaged in the struggle between differing beliefs about the nature of Christianity. But when that isolation was ended and Christians began again to remember Christ's promise to draw all men to Himself, and began to go to the ends of the earth as His ambassadors, their perspective began to change.

Differences were still deep, but they were seen in a new light - in the light of the much vaster difference between being in Christ and being without Christ. In that new situation, the name of Jesus came to mean more, and the other names that Christians have taken to themselves to mean less. Missionaries of widely different confessions began to regard each other as colleagues and not as rivals. Comity, conference, and co-operation became common practice on the mission fields. And in due course this had its effect upon the sending Churches.

William Carey had dreamed of a world missionary conference in 1800. It was not until half a century later that such a conference was held, but then it was followed by others, and most notably by the World Missionary Conference at Edinburgh in 1910 which is commonly regarded as the birthplace of the modern ecumenical movement. The missionary passion - the longing that the world might know Jesus as its Saviour - led directly to the longing for unity.

The health of the ecumenical movement depends upon the vigor and freshness of the missionary passion from which it sprang. Certainly the forms and patterns of the Church's missionary work have changed, and will change more. We are in a different world from the world of Ziegenbalg, Carey, and Livingstone. The word "missionary" in the years ahead of us is going to conjure up a picture different from the 19th century one with which we are familiar. A big place in that picture will be taken by the missionaries of the Asian and African Churches, and by men and women who are not the paid agents of a missionary society, but servants of Christ in secular employment.

But the missionary passion, the longing that "the world may know" must remain central to the ecumenical movement. The very word "ecumenical" should remind us of

that. It is a word which derives its meaning from the world, not from the Church. It should bring to every one who hears it a picture not primarily of inter-Church discussions, but of the going out of the Gospel to the ends of the earth, and the gathering together in Christ of all tribes and nations of men.

Of that true understanding of the word "ecumenical," the forthcoming Assembly of the World Council of Churches and the International Missionary Council at New Delhi will surely be a potent symbol. Its theme, "Jesus Christ the Light of the World," is a reminder to all who have any part in it that our concern is with a Gospel for all men. Its place at the capital city of India will make it impossible for the delegates to evade the challenge to a faith of the great non-Christian systems of life.

And the fact that it will be the occasion of the uniting of these two world bodies in one, so that from thenceforth the World Council of Churches will itself carry the direct responsibility for missionary counsel and co-operation which the I.M.C. has carried for half a century, will surely mean in the end that all the Churches will have to take this missionary responsibility much more deeply to heart than they have done hitherto, will have to learn that to be a Christian congregation anywhere is to be part of a mission which reaches out to the ends of the earth.

